

To
THE LATE SACHLA-VIKRADA JAYASINHA
Sri Vijaya Dharma Sūri

*This book is dedicated as a mark
of reverence and appreciation
for the Noble work done
by him in encouraging
the study of Jainism
on Scientific lines.*

By his lay disciple,
BANSARI DAS JAIN.

PREFACE

In his speech at the E. & J. Conference held at Lahore in 1917, Principal A. C. Woolson of the Oriental College pointed out that the absence of *Arīha-Māgadhī Grammar and Reader* was one of the chief causes why the study of Jaina scriptures was not so popular among European scholars as that of the Buddhist. At that time I had been collecting Jaina books for the Punjab University Library and in the course of a few months more, it seemed to me that sufficient materials had become available in the Library for the compilation of an *Arīha-Māgadhī Reader*. I, therefore, requested Principal Woolson to prepare an *Arīha-Māgadhī reader* for the benefit of the Jains and others. He considered my request, and in October of the same year advised me to undertake it. After working at it for two years, I showed him what I had done. He approved of my work and agreed to include it in the Oriental publications of the Punjab University. The manuscript was consequently sent to a press at Lahore but unfortunately the press stopped work soon after. In the meantime Principal Woolson had left India on leave. On his return from England I obtained his fresh sanction for the estimate of cost submitted by the Alkhabat Mirka Press to which the work of printing was entrusted in April 1921. On account of long time required for exchange of proofs by post and for other reasons the printing has taken more than two years.

As the Press had not all the diacritical marks for printing Sanskrit and Pāli according to the modern system of transcription I, therefore, had to follow the old system shown on p. in solar Alphabet. Sanskrit श्रुत, श्रुत, श्रुत and विष्णुम्.

In the course of my trip during the summer vacation 1920, I showed my manuscript to several Jains, laymen and monks at Calcutta, Bombay, Poona, Ahmedabad, Girnar, Palitana etc. They all agreed that really there was a great need for such a book.

My best thanks are due to Principal A. C. Woolson for encouraging me to write this reader, for including it in the Oriental Publications of the Punjab University and for going through the English translation and the sketch of grammar.

LUDHIANA
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RAJENDU DAS JAIN.

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c. Notes.

- (1) Nasal vowels, also, are used in verse. A pure vowel when followed by an anusvara is often nasalised for the sake of metre, and then the anusvara disappears.
- (2) Short *व* (e) and *खी* (i) are not distinguished in Hlaṅ. They are indifferently denoted by *व* or *इ* and *खी* or *इ* respectively.
- (3) *ङ*, *ण*, *ञ*, *य* and *र* followed by mutes of their class, are always replaced by the respective-
- (4) Conjunct consonants may appear as (i) double e.g. *ङ्ग*, *ण्ण*, *ञ्ञ*, etc., (ii) an unaspirate followed by a similar aspirate of the same class, e.g., *गङ्ग*, *गण्ण*, *गञ्ज*, etc., (iii) a nasal followed by a mute of the same class, when the nasal must change to anusvara e.g. *खण*, *खण्ण*, *यण* etc., (iv) anusvara followed by *व* or *खी* e.g. *खणव*, *खीख* or (v) *य* or *र* followed by *ङ*, e.g. *विङ्ग*, *खण्ङ*.
- (5) *ङ* and *ण* when not initial and not occurring in conjunct consonants were probably pronounced like Hindi *ṅ* and *ṇ* respectively.

B. Declension.

Archa-Māgadhī like Sanskrit admits of Declension in nouns¹ for number and case, and of conjugation in verbs for person, tense and voice. In it there

1. This is really a peculiarity of spelling. In pronunciation the nasals retain their proper sound e.g. *गङ्ग* is pronounced as *गङ्ग* *गङ्ग*, *गण* as *गङ्ग* *गण*, *गङ्ग* as *गङ्ग* *गङ्ग*, *गङ्ग* as *गङ्ग* *गङ्ग*, *गङ्ग* as *गङ्ग* *गङ्ग* and so forth.

2. Including Adjectives, Numerals and Pronouns.

are two numbers, Singular and Plural; three genders: Masculine, Feminine and Neuter; and eight¹ cases with the same functions as in Sanskrit.

a. Nouns

The order of cases as given by Sanskrit Grammarians is based on similarity of forms. On the same principle the order of cases in a Prakrit Grammar should be Nominative, Vocative, Accusative, Dative, Genitive, Instrumental, Locative and Ablative which will be used in these pages when full declension of a noun is given.

For convenience sake the declension of nouns may be treated under the following heads:—

- (a) Masculine nouns ending in म्.
- (b) Masculine nouns ending in इ or उ.
- (c) Neuter nouns ending in ण, इ or उ.
- (d) Feminine nouns ending in इ or उ.
- (e) Feminine nouns ending in ण, ई or ऊ.
- (f) Irregular forms.

a. देव m. 'a god'

Singular	Plural
N. देवे, देवो	देवा
V. देवा ! देवो !	देवा !

1. The gender of most nouns is fixed. Nouns denoting animate objects and adjectives change their gender according to certain rules.
2. To say that Prakrits have a Dative case means that they have lost the direct descendant of the old Indian prototype, its place having been taken by the Genitive form. Ardha-Māgadhī, however, retains the old Dative Singular side by side with the new one.

A. देव	देवे, देवा
D. देवस्य, देवस्य	देवास्य
G. देवस्य	देवास्य
I. देवेयं	देवेयि
L. देवेयि, देवे	देवेयु
Ab. देवास्ते, देवा	देवेहिनी

Note 1. Sometimes in poetry the final accented disappears and the preceding vowel may or may not be nasalised.

2. The forms देवी N. Sing. and देवा A. Pl. are frequent in poetry, but rare in prose.

A. मुनिम् 'a sage', ब्राह्म 'a monk'

Singular

N. मुनी	ब्राह्म
V. मुनी ।	ब्राह्म !
A. मुनि	ब्राह्म
D. G. मुनियो, मुनिभ्य	ब्राह्म्यो, ब्राह्म्य
I. मुनिषा	ब्राह्म्या
L. मुनिषि	ब्राह्मि
Ab. मुन्योस्ते, मुनियो	ब्राह्म्यो, ब्राह्म्ये

Plural

N. A. मुनियो, मुनी	ब्राह्म्यो, ब्राह्म, ब्राह्मो
V. मुनियो । मुनी ।	ब्राह्म्यो ।
D. G. मुनीषी	ब्राह्म्य
I. मुनीषी	ब्राह्मि
L. मुनीषु	ब्राह्म्यु
Ab. मुनीषीन्	ब्राह्मिन्

Note. In N. and A. Pl. the forms मुनीस्ते and ब्राह्म्यो, also, are not used.

1. Nasalisation of a vowel is denoted in Devanagari by ब्राह्मिन् (e.g. देविहि देवहि may become देविहिं देवहिं) or even, देविहि देवहि.

g. वन n. 'forest' वृद्धि n. 'wood' महु n. 'honey'

Singular

N. A. वन वृद्धि महु

Plural

N. A. वनानि, वनानि वृद्धी, वृद्धी महु, महुनि

For other stems the neuter stems are declined like the corresponding masculine ones.

h. कुम्भि f. 'vase' वेणु f. 'reed'

Singular

N. V. कुम्भी वेणु

A. कुम्भि वेणु

D. G. I. कुम्भीय वेणुय

L. कुम्भीयि वेणुयि

Ab. कुम्भीयो वेणुयो

Plural

N. V. A. कुम्भीयो, कुम्भीयो वेणुयो, वेणु

D. G. I. कुम्भीय वेणुय

L. कुम्भीयि वेणुयि

L. कुम्भीयु वेणुयु

Ab. कुम्भीयिओ वेणुयिओ

i. गृह n. 'house' देवी f. 'goddess' महु f. 'daughter-in-law'

Singular

N. गृह देवी महु

V. गृहो देवी ! महु !

A. गृहे देवि महु

D. G. I. L. गृहय देवीय महुय

Ab. गृहयो देवीयो महुयो

Plural

N. V. A. सासनामी, सासण	देवीमी, देवी	बह्वमी, बहु
D. G. सासणं	देवीतं	बह्वतं
I. सासहि	देवीहि	बह्वहि
L. सासामु	देवीसु	बह्वसु
Ab. सासहिमी	देवीहिमी	बह्वहिमी

f. There is a number of words of frequent use that are declined a little differently from the above types. Their irregular forms are generally the direct descendants of the corresponding old Indian ones which analogy has failed to reduce to any of the common types. Among masculines may be noted:—

(i) पिता or पिद (Skt. पितुः 'father')

Singular

Plural

N. V. पिता (Skt. पिता, पितरः)	पितरो (Skt. पितरः)
A. पितरं (Skt. पितरम्)	पितरो
D. G. पितरो, पितरसु	पितरान्, पितरसु
I. पितरा	पितरहि, पितरहि
L. पितरि (Skt. पितरि)	पितरसु, पितरसु
Ab. पितरो	पितरहिरो, पितरहिरो

(ii) माता or माद (Skt. मातुः 'mother')

Sing. N. V. माता (Skt. माता), A. मातरं (Skt. मातरम्), D.G. मातरो or मातसु. Pl. N. V. मातरो (Skt. मातरः), मातसु; A. मातरो, मातरे, D. G. मातरान्, मातरसु; I. मातरहि, मातरहि;

(iii) Similarly are declined the agent nouns derived from old stems ending in ण् or गृ- दातृ or दाद (Skt. दातुः) 'giver'.

(iv) Among Feminines may be noted:—

माता or माद (Skt. मातुः) 'mother'

N. माता (Skt. माता)	मातरी (Skt. मातरि)
A. मातरं (Skt. मातरम्)	मातरी
D. G. मातरम्	मातरम्, मातृम्
I. मातरा	मातरि, मातृरि, मातरि
L. मातर	मातरु, मातृ

पुत्र (Skt. पुत्रिः) 'daughter' is declined like माता /, but पुत्रं A. Sing. and पुत्ररि I. Pl. also occur.

(v) Other examples see राज re. 'king' and ज्ञान or ज्ञाय re. 'self'.

राज (Skt. राजन्) 'king.'

Sing. N. राज (Skt. राजा) ; V. राजे (Skt. राजन्), राजा ;
A. राजं, राजरं (Skt. राजन्म्) D. G. राजो (Skt. राजः),
राजम् I. राजरा, राजरा (Skt. राजा) Pl. N. V. राजासो (Skt.
राजानः) ; A. राजासो ; D. G. राजं ; I. राजरि ; L. राजतु.

ज्ञान or ज्ञाय (Skt. ज्ञायन्) 'self'

Sing. N. ज्ञाय, ज्ञाय (Skt. ज्ञायः) ; A. ज्ञायं ज्ञायम्,
ज्ञायी (Skt. ज्ञायमानम्) ; D. G. ज्ञायो (Skt. ज्ञायः) I.
ज्ञायया (ज्ञायया) ; A. ज्ञायी, ज्ञायो (Skt. ज्ञायम्) Pl.
N. A. ज्ञायो (Skt. ज्ञायान्, ज्ञायन्).

(vi) Sometimes the irregular forms exist side by side with the regular ones. This occurs chiefly where the old stem ends in ज्, य्, म् or ण्, e.g. वच 'a word' has I. Sing. वचं and वचत (Skt. वचना) ; लघ 'pettance' has I. Sing. लघं and लघता (Skt. लघता) ; वेष्ट 'heat' has I. Sing. वेष्टं and वेष्टता (Skt. वेष्टता) ; अश्वत् 'Ashvat' has N. Sing. अश्वती and अश्व (Skt. अश्वत्) ; वरणीय 'Venerable' has G. Sing. वरणीयता and वरणीय (Skt. वरणीयः), I. Sing. वरणीयं and वरणीय (Skt. वरणीयः) etc.

b. Adjectives.

Adjectives are declined exactly like nouns. They take the same number, gender and case as the nouns which they qualify.

Comparative and Superlative degrees are expressed by adding-**स** (**or-स**) and-**तम** (**or-तम**) respectively to the Positive *e.g.* **छोट** 'little', **छोटास** less, **छोटातम** least ; **बल** 'strong', **बलस** 'stronger', **बलतम** 'strongest', **बड़** (Skt. **बृहत्**) 'great', **बड़ास** 'greater', **बड़ातम** 'greatest'. Some of the forms are the remnants of the old proto-type in **ईषद्** and **इत्** *e.g.* **बेह** (Skt. **बेष्म**) 'better', **बेहइ** (Skt. **बेष्मि**) 'youngest', **बेहू** (Skt. **बेष्म**) 'eldest.'

c. Numerals.

Cardinals. 1, **एक** or **एक** is used in the singular

	N	A	D. G.	I.	L.	Ab.
Mas.	एक	एक	एकस	एकई	एकलि	एकालो
Neut.	एक	"	"	"	"	"
Fem.	एक	"	एकई	एकअ	एकअ	"

एक when used in the plural means 'some' 'a few'.

	एक	एक	एकस	एकई	एकहू	एकहिलो
2. दो	दो	दो	दोस	दोई	दोहू	दोहिलो
Neut.	दोहिल	"	"	"	"	"
Fem.	दोहू	"	"	"	"	"

At the beginning of a compound, **दो** often becomes **दु** or **बे** *e.g.* **दोसास** 'lasting for two months', **दुगुण** 'double', **दुगुण** 'biped', **बेदहिल** 'having two issues together.'

1. From 2-18 (औ to बहूना) used in the plural.

3. ति *Tit*. वती वती तिद्ध तिद्धि तीद्ध तीद्धि

Root, तिदिह तिदिह " " " "

At the beginning of a compound it may become *te*,
e.g. तिदिह 'of three kinds', तिद्धिह 'having three
senses-organs.'

4. व व *Wa*. ववारी ववारी ववद्ध ववद्धि ववद्ध ववद्धि

" ववारी ववारी " " " "

Root, ववदिह ववदिह " " " "

In compounds *va* becomes *va* before words
beginning with a vowel, e.g. ववदिह 'having four
senses-organs.' But if the word begins with a
consonant, the latter is doubled, e.g. ववद्धिह 'of four
kinds,' ववद्ध 'quadruped'.

5. वय—वय वय वयद्ध वयद्धि वयद्ध वयद्धि

Before other numerals *va* becomes *va* or *va*,
e.g. वयद्धिह 'twenty-five', वयद्ध 'fifteen'.

6. ष *Sh* In compounds *sh* becomes *sh* before words beginning with a vowel, e.g. षोडशी 'knowing the six angles (of the Yodas)'. A consonant after *sh* is doubled, e.g. षष्मन्धिय, 'lasting for six months', ष- दिशि 'in six directions'.

7. एक, २ द्वा ३ त्रय, ४ चत्वार, ५ पञ्च, ६ षड्, ७ सप्त, ८ अष्ट, ९ नव, १० दश, ११ द्वादश, १२ त्रयो- विंश, १३ त्रिंश, १४ चत्वार, १५ पञ्चदश, १६ षोडश, १७ सप्तदश, १८ अष्टदश, १९ नवदश, २० दशदश, २१ त्रयोविंश, २२ चत्वार, २३ पञ्चदश, २४ षोडश, २५ सप्तदश, २६ अष्टदश, २७ नवदश, २८ दशदश, २९ त्रयोविंश, ३० चत्वार, ३१ पञ्चदश, ३२ षोडश, ३३ सप्तदश, ३४ अष्टदश, ३५ नवदश, ३६ दशदश, ३७ त्रयोविंश, ३८ चत्वार, ३९ पञ्चदश, ४० षोडश, ४१ सप्तदश, ४२ अष्टदश, ४३ नवदश, ४४ दशदश, ४५ त्रयोविंश, ४६ चत्वार, ४७ पञ्चदश, ४८ षोडश, ४९ सप्तदश, ५० अष्टदश, ५१ नवदश, ५२ दशदश, ५३ त्रयोविंश, ५४ चत्वार, ५५ पञ्चदश, ५६ षोडश, ५७ सप्तदश, ५८ अष्टदश, ५९ नवदश, ६० दशदश, ६१ त्रयोविंश, ६२ चत्वार, ६३ पञ्चदश, ६४ षोडश, ६५ सप्तदश, ६६ अष्टदश, ६७ नवदश, ६८ दशदश, ६९ त्रयोविंश, ७० चत्वार, ७१ पञ्चदश, ७२ षोडश, ७३ सप्तदश, ७४ अष्टदश, ७५ नवदश, ७६ दशदश, ७७ त्रयोविंश, ७८ चत्वार, ७९ पञ्चदश, ८० षोडश, ८१ सप्तदश, ८२ अष्टदश, ८३ नवदश, ८४ दशदश, ८५ त्रयोविंश, ८६ चत्वार, ८७ पञ्चदश, ८८ षोडश, ८९ सप्तदश, ९० अष्टदश, ९१ नवदश, ९२ दशदश, ९३ त्रयोविंश, ९४ चत्वार, ९५ पञ्चदश, ९६ षोडश, ९७ सप्तदश, ९८ अष्टदश, ९९ नवदश, १०० दशदश.

1. Sometimes *दीहि*.

2. No regard is paid to the gender of *दी*, *दि* and *वा*. The same
form may be used for all genders, thus we find *दिदिह* *दुदिह*
'three men', *वती ववद्ध* 'three females.' Other numerals
have a single form to represent all the genders.

सचकीय, 26 पचुकीय, 26 कुकीय, 27 सचकीय, अट्टाकीय, 29
 आचकीय, 30 कीय, 31 पचुकीय, 32 ककीय, 33 केकीय, 34
 कीकीय, 35 पचुकीय, 36 कुकीय, 37 सचकीय, 38 अट्टाकीय,
 अट्टाकीय, 39 पचुचकाकीय, 40 सचकीय, 41 पचुचकाकीय,
 इराच, 42 पाचकीय, 43 केपाकीय, 44 कुचपाकीय, कीपाकीय,
 45 पचुचकीय, पचुच, 46 कुपाकीय, 47 सचचकाकीय, सच-
 काकीय, सचपाकीय, 48 अट्टचकाकीय, अट्टचकाकीय, अट्टच, 49
 पचुचपचकाय, सचचपच, 50 पचुच, 51 पचुचपच, 52 पचुच,
 53 केचपच, 54 सचपच, 55 पचुचपच 56 कुचपच, 57 सचपचपच,
 58 आट्टपच, 59 पचुचपचि, सचपचि, 60 पचि, 61 इरापचि,
 पचि, 62 सचपचि, पचि, 63 केपचि, केपचि, 64 पचपचि, सचपचि,
 65 पचपचि, पचपचि, 66 पचपचि, 67 सचपचि, 68 अट्टपचि, अट्ट
 पचि, 69 अट्टपचपचि, अट्टपचपचि, 70 सचपचि, 71 पचपचपचि, 72
 सचपचि, 73 केचपचि, 74 कीचपचि, 75 पचपचपचि, पचपचपचि, 76
 कुचपचि, 77 सचपचपचि, 78 अट्टपचपचि, 79 पचुचपाकीय, 80 अकीय,
 81 पचुपाकीय, 82 ककीय, 83 केकीय, कीपाकी, 84 सचपाकीय, कीपा-
 की, 85 पचपाकीय, 86 कुपाकीय, 87 सचपाकीय, 88 अट्टपाकीय, 89
 पचुचपाकीय, 90 पच, 91 पचुचपाकीय, 92 सचपाकीय, 93 केचपाकीय,
 सचपाकीय, 94 पचपाकीय 95 इरापच, 96 सचपच, 97 अट्टपच, 98
 अट्टपच, 99 सचपच ।

A. Rules for the use of Numerals:

1 is used in the Singular in all the genders.

3-4 have different forms in different genders, but no regard is paid to them. See p. xvii n. 2.

5-18 Used in the Plural as Masculines, and declined exactly like पंच.

19-48 Used in the Singular only. They are declined in the Nomin. and Acc. like निस्तप्य and-

1. Changed to सचपच of सचपच in other numerals.

2. May change to पचि or पचि in other numerals.

3. May change to पचपचि or पचपचि in other numerals.

ing in **म**, and in other cases like Feminines ending in **म**.

49-58 Used in the Plural and declined like **पुंस**. In cases other than the Nom. and Acc., they are often declined like Feminines ending in **म**.

59-69 Used in the Singular. They are declined in the Nom. and Acc. like Nouns ending in **इ**, and in other cases like Feminines ending in **इ**.

B. Examples.

Nom. अष्टमहोरा नीलरत्नं दश सौम्यरत्नं पञ्चमहा of the eighth Age, ten chapters have been preached.

त्रयोदशं पञ्चमहोरां दशमहोरा पञ्चमहा of the Kāya sixteen chapters have been preached.

तेषां त्रिंशत्पञ्च (there had been) twenty-three Tirthankaras.

सुमित्तमहोरासु वापद्मोसु सुमित्तं, तीर्थं महासुमित्तं, सप्तसुमित्तं सप्तसुमित्तं पञ्चमहा.

In books so dreams forty-two dreams, thirty great dreams, seventy-two dreams in all have been preached.

Acc. कलहसमाप्तये कलहस महासुमित्ते पाणिना पण्डितसुमित्ति Mothers of Artists awake after seeing fourteen great dreams.

वीर्यं कस्यां दशमहोरासिर्वागं पाण्डित्या.

After leading the life of a Samaga for twenty years,

कलहसि विपद्मसु वापद्मोसु नि वेपथी.

I shall praise the Artists, all the twenty-four Kavalas.

d. Ordinals.

1 पञ्चम, पञ्चमिह; 2 षष्ठम, षीष, षीष; 3 सप्तम, सप्तम; 4 अष्टम; 5 नवम; 6 दशमः 7 दशम; 8 दशम; 9 दशम; 10 दशम; 11 दशमदशम; 12 दशमदशम, दशमदशम; 13 त्रैदशम; 14 चतुर्दशम, चतुर्दशम; 15 पञ्चदशम; 16 षोडशम; 17 सप्तदशम; 18 अष्टमदशम, अष्टमदशम; 19 नवमदशम, नवमदशम; 20 दशमदशम, दशम; 21 त्रैविंशम; 22 चतुर्विंशम; 23 पञ्चविंशम, पञ्च; 24 षोडशम; 25 सप्तविंशम; 26 अष्टविंशम; 27 नवविंशम; 28 दशविंशम; 29 दशविंशम; 30 दशविंशम; 31 दशविंशम; 32 दशविंशम; 33 दशविंशम; 34 दशविंशम; 35 दशविंशम; 36 दशविंशम; 37 दशविंशम.

Note. 1. Ordinals are generally formed by adding *-m* to the Cardinals.

2. Their feminine is formed by adding *-vī* or *-vā*. *अष्टम* has always *अष्टम*.

3. Numerals increased by 'half'.

½ अर्धम, अर्ध; 1½ द्विवर्धम, 2½ त्रिवर्धम; 3½ चतुर्वर्धम; 4½ पञ्चवर्धम; 5½ षड्वर्धम; 6½ सप्तवर्धम; 7½ अष्टवर्धम; 8½ नववर्धम.

Note. A number increased by half is generally inflected by adding the word *dvya* ordinal to अर्ध, द्विवर्ध, त्रिवर्ध, चतुर्वर्ध, पञ्चवर्ध, षड्वर्ध, सप्तवर्ध, अष्टवर्ध, नववर्ध.

f. Multiplication.

2 द्वयं 'twice', 3 त्रयसुतो, त्रयसुतो, द्वयसुतो 'twice'; 4 चतुसुतो, चतुसुतो, त्रयसुतो 'twice'; 5 पञ्चसुतो, 'Several times'; 6 षडसुतो, 7 सप्तसुतो, 8 अष्टसुतो, 9 नवसुतो, 10 दशसुतो, 11 दशसुतो, 12 दशसुतो, 13 त्रैदशसुतो, 14 चतुर्दशसुतो, 15 पञ्चदशसुतो, 16 षोडशसुतो, 17 सप्तदशसुतो, 18 अष्टदशसुतो, 19 नवदशसुतो, 20 दशदशसुतो, 21 त्रैविंशसुतो, 22 चतुर्विंशसुतो, 23 पञ्चविंशसुतो, 24 षोडशसुतो, 25 सप्तविंशसुतो, 26 अष्टविंशसुतो, 27 नवविंशसुतो, 28 दशविंशसुतो, 29 दशविंशसुतो, 30 दशविंशसुतो, 31 दशविंशसुतो, 32 दशविंशसुतो, 33 दशविंशसुतो, 34 दशविंशसुतो, 35 दशविंशसुतो, 36 दशविंशसुतो, 37 दशविंशसुतो.

38 अर्धसुतो 'halfway' and द्विवर्धम.

§ PRONOUNS.

First person.

	Singular	Plural
N.	मह, मैं	हमारे, हम
Acc.	मह, मैं	हमारे, मे
D.C.	मह, मह, मे	हमारे, *हो
I.	मह	हमारेहि
L.	[महनि, मह]	[हमारेह]
Ab.	महहिही	[हमारेहिही]

Second person.

	Singular	Plural
N.	तुम, त	तुम्हारे, तुम्हारे
Acc.	तुम	तुम्हारे, मे
D.C.	तम, ते, तुम	तुम्हारे, तुम्हारे, मे, हो
I.	तुम्हारे	तुम्हारेहि
L.	तुम्हारे, [त]	[तुम्हारेह]
Ab.	[तुम्हारेहि]	[तुम्हारेहिही]

Third person.

	Singular		
	Mas.	Neut.	Fem.
N.	वे, सो	त	वा
Acc.		त	त
D.C.	वह, वे		वीहे
I.	वेह		वीह, वर
L.	वहिन, वनि		वीहे
Ab.	वहो		वाही
	Plural		
	Mas.	Neut.	Fem.
N. Acc.	वे	वह, वहिन	वाही
D.C.		वेहिन	वहिन

I.	वेदि	वदि
Ia.	वेदु	वदु
Ab.	[वेदिनी]	[वदिनी]

Demonstratives.

1. तुम् (Skt. त्वम्) 'This,' 'that.'

Singular

	Man.	Neut.	Fem.
N.	तुम्, तस्मै		तस्मा
Ac.	तम्		तम्
D.G.	त्वत्तु		त्वाम्
I.	त्वत्तु		त्वाम्
Li.	त्वत्ति, त्वत्ति		त्वाम्
Ab.	त्वाम्बो		त्वाम्बो

Plural

	Man.	Neut.	Fem.
N. Ac.	तम्		त्वाम्बो
D.G.	त्वत्ति		त्वत्ति
I.	त्वत्ति		त्वत्ति
Li.	त्वत्तु		त्वत्तु
Ab.	[त्वत्तिनी]		[त्वत्तिनी]

2. त्वम् (Skt. त्वम्) 'this.'

Singular

	Man.	Neut.	Fem.
N.	त्वम्, त्वम्	त्वम्, त्वम्	त्वाम्, त्वम्
Ac.	त्वम्		त्वम्
D.G.	त्वत्तु, त्वत्तु		त्वत्ती, त्वाम्
I.	त्वत्तु		त्वाम्
Li.	त्वत्ति, त्वत्ति, त्वत्ति		त्वत्ती, त्वाम्
Ab.	त्वाम्बो		त्वाम्बो

(२२०९)

	Plural	
	Mas.	Fem.
N. Acc.	इमे	इमास्ते
D. G.	इमेभि	इमासि
I.	इमेहि	इम्यहि
L.	इमेसु	इमासु
Ab.	[इमेहिस्ते]	[इमाहिस्ते]

Interrogative.

क (Skt. किम्) ' Who ? ' ' which ? '

Singular

	Mas.	Fem.
N.	के	का
Acc.	के	का
D. G.	केभ्य	केभ्ये
I.	केभ्य	काभ्य
L.	केभि [केभि, कभिभ]	काभि
Ab.	कास्ते	कास्ते

Plural

	Mas.	Fem.
N. Acc.	के	कास्ते
D. G.	केभि	काभि
I.	केहि	काहि
L.	केसु	कासु
Ab.	[काहिस्ते]	[काहिस्ते]

Relative

क (Skt. कः)

Declined exactly like interrogative ' कः '

Other pronouns.

अस्य ' other ', अस्मिन् ' other ', अस्मि (pl.) ' some ',
 कस्य ' which ', कस् ' other ', सर्व ' all ' etc. are dec-
 lined like ' कः '.

C. Sandhi.

In Sanskrit certain changes take place in certain groups of letters when they come together e.g. **अ** and **इ** together become **ए** as in **दीप + इष्टु = दीपेष्टु**; **व्** followed by **क्** becomes **वः** as in **अवक् + नाव = अवनाव** and so on. The technical name for such changes is Sandhi which Sanskrit grammarians treat under three heads, viz., Vowel Sandhi, Consonant Sandhi and Visarga Sandhi. Now in Ardha-Māgadhī Visarga does not exist, and no two different consonants come together, hence only the vowel Sandhi remains, and that too is not compulsory. Internal Sandhi, however, is always observed.

The following are the chief types of Sandhi —

(i) **अ + अ = आ**

जीव + अजीव = जीवाजीव "Live and Ajive."

व + अवि = अवि 'and also.'

(ii) **अ + अ** followed by a conjunct consonant = **आ**

मरुक् + अय = मरुणय "fasting till death", i. fatal.

उत्तर + उत्तर = उत्तरउत्तर "Northern half".

न + अनिष = अनिष "It is not".

(iii) **अ + इ = ए**

राज + इति = राजेति "a royal sage".

महा + इति = महेति "The great sage".

(iv) **अ + इ** followed by a conjunct consonant = **इ**

[1] For exceptions see p. x.

[2] I. e., between the final letter of a base and the initial letter of an affix. It is distinguished from External Sandhi which takes place between the final letter of a word and the initial letter of the next word.

[3] See Note 1 p. x.

महा + दशवी = महिदशवी 'great glory.'

देव + ईश = देविश 'Lord of gods.'

(v) अ + य = औ

शीत or शीतल + जल = शीतोद्गम 'cold water.'

समन्त + श्रवाण = समन्तोवाण 'Serrant of the
Sennaga', 'Śrīrāvaṇa'.

(vi) अ + क = followed by a consonant consonant = व

दुरित + वल्लभ = दुरितुल्लभ 'best among men,'

'an epithet of the Jinas.'

विहङ्ग + वन्याव = विहङ्गुवन्याव 'a ruined old gar-
den.'

(vii) अ + य = ए

दृढ + यथ = दृथेय 'over here.'

(viii) अ + औ = औ

पक्व + औषध = पक्वोषध 'Pastry and boiled
rice.'

(ix) An anuvāra followed by a vowel is chang-

ed into ए e.g. वयसं कायवयस = वयसमाहवस 'he

declares the law; वयसं द्रव्यद = वयसमिच्छद 'he

desires the fruit.'

(x) In compounds, an anuvāra is sometimes in-

serted if the next member begins with a

vowel, e.g., अन्तर + अन्तर = अन्तरान्तर 'one an-

other दीर्घ + अन्तर = दीर्घान्तर 'having a long

journey' 'distant' 'vast'; शीतल + अन्तर = शीतो-

न्तर 'co. etc.', अन्तर + अन्तरि = अन्तरान्तरि

'feed etc.'

· D VERB

A verb in Ardha-Māgadhī is conjugated for per-
son, number, tense, mood and voice. There are

three persons, three tenses, two moods and two voices.

The verbal roots are divided into two groups—the **पाठ** group and the **कर** group—according as the terminations are directly added to the root, or an additional **ए** is inserted between the root and some of the terminations.¹

१. Present Tense (Active).

Terminations.

	III Person	II Person	I Person	
Singular	इ	सि	अमि	
Plural	अणि	इ	आमी	
	पाठ 'to see'		कर 'to do'	
	Singular	Plural	Singular	Plural
III	पाछइ	पाछाणि	करइ	करैणि
II	पाछसि	पाछइ	करसि	करइ
I	पाछामि	पाछामी	करमि	करैमी

Note. —Sandhi rules are observed while adding terminations to the roots.

Exception. 1. इ (III Sing.) does not undergo Sandhi.

2. अणि (III Plar.) loses its अ in कर roots, and अमि and आमी their अ.

Irregular.

असि	He, she, it, is	अणि	they are
असि, सि	Thou art	अ	you are
असि, मि	I am	अ	we are

(1) Present, Past and Future with their equal functions.

(2) Imperative denoting order or command : and Potential denoting possibility, authority or choice.

(3) Especially the Present and Imperative terminations.

(५४३३)

The above are derived from the corresponding forms of the Sanskrit root कृञ् to be.

b. Past Tense (Active).

Terminations.

Sing. III, II, I कृत्वा =

Plur. III, II, I कृत्वा

Sing. III, II, I	कृत्वा	कृतवत्	or	कृत्वा
Plur. III, II, I	कृत्वा	कृतवन्	or	कृत्वा

Irregular.

कृत्वा from कृञ् 'to speak' and कृतवन् from कृञ् 'to do' are used for all numbers and persons.

c. Future Tense (Active).

Terminations	III	II	I
Sing.	कृतवन्	कृतवन्ति	कृतवन्मि
Plur.	कृतवन्ति	कृतवद्	कृतवामे
III	कृतवन्मि	कृतवन्मि	कृतवन्मि
II	कृतवन्मि	कृतवन्मि	कृतवन्मि
I	कृतवन्मि	कृतवन्मि	कृतवन्मि

Besides this there is another way of forming the future viz., by substituting क्षि for कृञ्. कृञ् is changed to कृ before क्षि.

III	कृतवन्मि	कृतवन्मि	कृतवन्मि
II	कृतवन्मि	कृतवन्मि	कृतवन्मि
I	कृतवन्मि	कृतवन्मि	कृतवन्मि

Note :—In the third person singular क्षि + व contract into क्षी as in कर्षी 'he will do', कर्षी 'he will know'.

Irregular.

I Sing. कृतवन् from कृञ् 'to speak', कृतवन् from कृञ् 'to do.'

d. Imperative Mood.

Terminations.

		III	II	I
	Sing.	व	०, वाहि	सामि
	Plur.	वन्तु	ह	सामो
III	वाचह	वाचधु	करेव	करेत्तु
II	वाच, वाचाहि	वाचह	करेहि	करेह
I	वाचामि	वाचामो	करेमि	करेमो

Irregular.

- (a) II Sing. sometimes ends in तु e.g. स्मरतु from स्मर 'to remember'; कर्तु from कर् 'to tell.'
 (b) वन्तु III Sing. (Skt. वसतु) from the Sanskrit root वस् 'to be.'

e. Potential Mood.

Terminations.

	III	II	I
Sing.	पळा	पळा (असि, अहि)	पळा (अमि)
Plur.	पळा	पळाह	पळाम
III	पळेळा		पळेळा
II	पळेळा, पळेळामि, पळेळाहि		पळेळाह
I	पळेळा, पळेळामि		पळेळाम

Note. (i) No distinction is made between the roots of the वल् and कर् groups.

- (ii) The vowel before पळा is short ए, but in Min. ए or इ are indifferently found.

Another way of forming the Potential Mood is to add ण् to the root for all numbers and persons e.g.

III, II, I-Sing. and Plur. पळे, करे, कण्णे etc.

Irregular.

- कृत्या III Sing. (Skt. कृत्याह) from कर् 'to do', किरा (Skt. किराह) from the Sanskrit root कस् 'to be.'

f. CAUSALS AND DENOMINATIVES

Note. These roots are generally conjugated like roots of the *अ* group.

Rules.

(a) Causals are formed by adding—*च* to the roots that end in *अ* e.g., *ख* 'to stand', *खच्* 'he stands', *खयिच्* 'he causes to stand'; *बुध्* 'to bathe', *बुधच्* 'he bathes', *बुधयिच्* 'he causes to bathe.'

(b) If the root ends in short *अ*, the short *अ* is lengthened and *च* is added to it e.g., *कर* 'to do', *करिच्* 'he does', *करयिच्* 'he causes to do'; *कस* 'to eat', *कसच्* 'he eats', *कसयिच्* 'he causes to eat.'

(c) In some roots, the medial short *अ* is lengthened and no *च* added e.g., *मर* 'to die', *मरिच्* 'he dies', *मरिच्* 'he kills', *पश* 'to lie, del', *पशच्* 'he lies' *पाशेच्* 'he lays.'

(d) In denominatives, the nouns themselves are used as verbs. Sometimes *च* is inserted. *सुदुस्* 'he bathes' (*सुदुस्* 'a bath'); *सुसुस्* 'he sees himself' (*सुसुस्* 'stands'); *पशपशेच्* 'he makes water' (*पशपशच्* 'urine'); *सुसुस्* 'he summons' (*सुस्* 'sound').

g. PASSIVE VOICE.

As a general rule, the Passive is formed by inserting *यि* between the root and the Summation e.g., *सुसुस्* 'he hears', *सुसुयिस्* 'he is heard'; *सुसुस्* 'he asks', *सुसुयिस्* 'he is asked', *सुसुस्* 'he says', *सुसुयिस्* 'he is said.'

Irregular.

(i) **काण्ड** (Skt. कण्ठले) ' he is found ' ; **मुक्त** (Skt. मुक्तये) ' he is released ' ; **विस्त** (Skt. विष्टले) ' he is broken ' ; **भुज्ज** (Skt. भुज्जये) ' it is eaten ' ; **जान** (Skt. जानले) ' it is known ' ; **दिज्ज** (Skt. दीजले) ' it is given ' ; **बुण्ण** (Skt. वण्णये) ' it is spoken '.

(ii) **कीट** is sometimes used instead of **करिख**, e.g. **कीख** ' it is done '.

B. PARTICIPLES.

- (i) Imperfect Active Participle is formed by adding **ल्ले** or **ल्ल** to the root e.g. **वाल्ले**, **वाचल्ल** ' seeing ' ; **विट्ठल्ल**, **विट्ठल्ल** ' staying ' ; **चल्ल**, **चल्ल** ' moving '.
 - (ii) Imperfect Passive Participle is formed by inserting **-ल्ल** between the root and **-ल्ले** or **-ल्ल** e.g. **करिखल्ल**, **करिखल्ल** ' being done ' ; **दिज्जल्ल**, **दिज्जल्ल** ' being given '.
 - (iii) Perfect Active Participle is formed by adding **-ल्ल** to the Perfect Passive Participle e.g. **इल्लिखल्ल** ' (he) protested ' ; **इल्लिखल्ल** ' (he) laughed ' . But its use is extremely rare in Ardha-Māgadhī.
 - (iv) Perfect Passive Participle is generally formed by adding **-ल्ल** to the root e.g. **चल्ल** ' protested ' (from **चल्ल**) ; **इल्ल** ' laughed ' (from **इल्ल**) ; **इल्ल** ' asked ' (from **इल्ल**).
- Irregular forms are the direct descendants of the Sanskrit equivalents e.g. **गण** (Skt. गण) ' gone ' ; **कण** (Skt कण) ' done ' ; **मुण**, **मण** (Skt. मृण) ' dead '.
- (v) Prospective Active Participle does not exist in Ardha-Māgadhī.

(v) Prospective Passive Participle (Karmaitive) is formed (1) by adding-**विष्यत्** to the root, (2) or by adding-**स्य** to the Perfect Passive Participle e.g. **करविष्यत्** 'ought to be done', **भेदविष्यत्** 'ought to be respected, respectable', **वाच्यविष्यत्** 'ought to be seen', **ज्ञाविष्यत्** 'ought to be known, knowable'; **पुत्रिष्यस्य** 'ought to be asked.'

Irregular.

पायस्य 'ought to be done'; **पेय्य** 'ought to be drunk, drinkable.'

1. Conjunctive Participle.

Conjunctive participle is formed in many ways. The chief are noted below :—

- (i) by adding—**एसा** to the root e.g. **वाचिसा** 'having seen', **परिसा** 'having done', **वचिसा** 'having gone'. In the case of **कर** roots, **एसा** may be changed into **एसा**.
- (ii) By adding—**स्यै** to form (i) e.g. **वाचिसस्यै** 'having seen', **परासस्यै** 'having left.'
- (iii) By adding—**ज्ज** or **एज्ज** to the root e.g. **वाज्ज** 'having known', **एज्ज** 'having given', **वचिज्ज** 'having heard', **वाचिज्ज** 'having seen.'
- (iv) By adding—**सु** to the root e.g. **वचिसु** 'having heard', **वाचिसु** 'having known.'

Irregular.

- (a) **करसु** 'having done', **अहसु** 'having removed.'
- (b) **विषा** (Skt. **वृषा**) 'having done', **वाज्ज** (Skt. **वृषा**) 'having known', **विषा** (Skt. **वृषा**) 'having left'.
- (c) **वचिज्ज** (Skt. **वचिज्ज**) 'having known', **विज्ज** " (Skt. **विज्ज**) 'having heard.'

- (d) परिग्रहण (Skt. परिग्रह) ' having known ', ग्राम-
दाय (Skt.) ' having taken.'

3. INFINITIVE

The Infinitive is generally formed by adding इत्य् to the root, e.g. कर्तुम्य ' to do ', गच्छत्य ' to go ',
वाचस्पतित्य ' to appear.'

Sometimes ई or ईर् is added to the root e.g. दातुं
' to give ', कर्तुं ' to do ', पश्यितुं ' to see ', निमित्तुं ' to
take.'

4. COMPOUNDS.

Two words joined together without using the termination to express the relation between them form a compound. Compounds are treated as single words. They may be divided into three classes according to their use as a noun, an adjective, or an adverb.

A noun compound may be formed in the following ways :—

- (a) By putting together two nouns which would have required the copulative ' and ' (च or च) to express their relation if used separately. Such compounds are generally used in the Plural e.g. अस्त्रीपुंशः (स्त्री च पुंशो च) ' soul and non-soul ', मनुजपशु (मनु व पशु य मनुपशुलो लेशि) ' of men and animals ', ग्रामनगरेषु (ग्रामेषु व नगरेषु) ' in villages and towns.'

- (b) By putting together two nouns of which the first would have taken an oblique¹ case, if

1. The Sanskrit name for these compounds is द्वन्द्व.

2. Any case except the Nomin. and Voc.

(*zanir*)

used separately, *e.g.* विषमरणं (विशेष्य मरणं) 'death by taking poison', ममामरणं (ममस्य मरणं) 'dying by a heat', सुखमन्त्रो (सुखस्य मन्त्रो) 'virtuous actions for happiness', नीरमयं (नीराणामेव मयं) 'fear from a thief', सुश्रुतमर्थं (सुश्रुतस्य मर्थं) 'results of good deeds', गृहस्थान्ते (गृहस्थी मन्ते) 'residence at home.'¹

- (c) By putting together an adjective and a noun, the latter being qualified by the former *e.g.* नीलपद्म (नीलं पद्मं) 'blue lotus', शुभममार्गं (शुभं मार्गं समर्थं) 'good deeds.'²

An adjective compound may be formed :—

- (a) By putting together two adjectives, *e.g.* श्वेतलक्ष्मी (श्वेतं लक्ष्मी) 'white and red.'³

- (b) By putting together a noun which would have taken an oblique case if used separately, and an adjective, *e.g.* गृहमयं (गृहं मयं) 'gone home' सख्यमन्युत्तरे (सख्यमेव अन्युत्तरे) 'possessed of restraint', वनमल्लिकार्जुन (वनमालो मल्लिकार्जुन) 'fallen from a tree', गान्धर्वकुसले (गान्धर्वो कुसले) 'skilled in music.'⁴

- (c) By putting together two nouns, or an adjective and a noun, the relation between which would have been expressed by an oblique case of the relative pronoun (यः) if used separately, *e.g.* निमग्नोदरे (निमग्नो देवो देवः) 'that has overgrown

1. The Sanskrit name for these compounds is *avayava*.

2, 3. Sanskrit *abhinaya*.

4. Sanskrit *saṃyoga*.

वराह¹, पञ्चिन्द्र (पञ्च इन्द्रियं वराह) ' who has five sense-organs '.

An adverb compound is formed by adding an adverbial preposition to a noun e.g. गङ्गायाम् ' along the Ganges ' , आनुपूर्वम् ' in due order ' . Such compounds are rarely used.

A compound may again be joined with another compound, a noun or an adjective e.g. पञ्चिन्द्रियजीवा (पञ्चिन्द्रिय Adj. Comp. + जीव) ' souls having five sense-organs ' , हाथमेवाकृते (हाथमेवा Adj. Comp. + कृत) ' having a surgical box in hand.'

F. SUFFIXES.

If a noun or an adjective ends in क, the feminine is formed by changing that क to का or ई e.g. बभ्रु ' he-goat ', बभ्रा ' she-goat ', बालक ' male child ', बालिका ' female child ', भुजमालम् m., भुजमाली f. ' enjoying ', वनम् m. वनमी f. ' bath '.

To form an abstract, क or क्त is added to the noun or adjective, e.g. देव ' god ', देवक ' godhood ', दुष्ट ' evil ', दुष्टक ' wickedness ' ; आचरित ' preceptor ', आचरितक or आचरितकम् preceptorship ; शिष्य ' child ', शिष्यक ' ' or शिष्यकम् ' thirishness.'

To form a possessive वल्ल or वल्ल is added to a noun e.g. धनम् wealth, धनवल्ल ' wealthy ' ; वीर्य ' merit ', वीर्यवल्ल ' possessing merits ' ; विज्ञा ' knowledge ' विज्ञावल्ल ' possessing knowledge ' ; विद्व ' wisdom ' , विद्ववल्ल ' possessing wisdom ' , आचार ' good conduct ' , आचारवल्ल ' possessing good conduct.'

To form an adjective—इन् is added to the noun,

(1) Sanskrit वराहीति.

(2) Sanskrit हाथमेवा.

उत्तर. दक्षिण 'South', दक्षिणिक 'Southerly', 'right'; बाहिर 'outside', बाहिरिक 'exterior'; ग्राम, ग्रामिक 'village'; ग्राम 'village'; ग्रामिक or ग्रामिकजन 'vulgar', 'rural' etc. etc.

G. SYNTAX.

In prose the words in a sentence are arranged much in the same order as in Hindi, Panjabi or Gujarati. बंसहो गज्जु 'Bansahota goes'; से वु बरवाको बसहोता गुज्जुपुरे खरे बीज्जुताइ बसाबहिर 'Returning from hell he will be born as an ox in the town of Supai (Shapur)' ; बह निबसिपुनिससुं बह्ता कुवाको खीपसं बह्ता बसहोमि 'I draw cold water from the well for the sakes of thirty persons.'

In a verse, however, the words may be arranged in any order.

सुनिए मे बसाबसस, बसह निबेहि देसिय ।

Listen of me heedful the law by the Jinas preached
i.e. O ye ! listen heedfully of me, the law preached by the Jinas.

बससा निबले ससो मोदसा समस

Restricting many sacrifices, feasting Samasas
and Brahmins.

दसा दुसा य जिह्वा व ससो

Giving, enjoying and averting and, after that
sacrificing sacrificia ;

thou goest O Khatiya ! Oh chief, you should go-
(i.e. renounce the world) after performing many sacri-
fices, feasting Samasas and Brahmins, giving away
(alms), enjoying (pleasures), and marking oblations.

बोसामहुससपूर

दुसिससले नाम बसो

Born in an exalted family Harisambala named a

विषम्बु बाली । ते हरिदशवले बालया बालम्
mendicant was That Harikeshabala once upon a time
विषम्बुद्वयम् यत्तं वनमन्त्रद्वयम्

for begging sake a Brahman's sacrificial enclosure
बालम् । ते बालयित्वा न लोकोलोक्तं

came. Those who worthy him by force of penance
परिवर्तितम् बालम् वादिता उपदिष्टम् । यत्तं उपदिष्टम्

wisard coming seeing laughed at. Thus laughed at
बालम् ते हरिदशवले यत्तं बालम्, "यत्तं न

being he Harikeshabala thus spoke. Those indeed
दिष्टम् बालम्-द्वयम् बालम्-द्वयम्-द्वयम्

hostile with uncontrolled senses unchaste fools are
यत्तं न ते बालम् हरिदशवले पुनितम्,

Then indeed those Brahman Harikeshabala asked
"तुम्ही कति ? केवढे ? रहस्यम् ?

you who are. With what object have come ?
यत्तं न ते हरिदशवले बालम्, "यत्तं बालम्

Then indeed that Harikeshabala said I a samya
विषम्बु दिष्टम्-द्वयम् बालम्-द्वयम्-द्वयम्

mendicant at the time of begging, of food sake have
यत्तं ।

came.

यत्तं न ते बालम् बालम्, "यत्तं लोकोक्तं
Then indeed these Brahman said this food

बालम्-द्वयम् बालम्-द्वयम् बालम्, यत्तं यत्तं बालम्
for Brahman prepared is, Even this food-drink

विषम्बु, तुम्ही कति न दहदहामो" ।
may perish, to you anything not we shall give,

यत्तं न ते हरिदशवले बालम्, "यत्तं तुम्ही यत्तं
Then, indeed, Harikeshabala said, If you to me

"यत्तं बालम् न दहदहामो, यत्तं बालम्
this food-drink not you will give then of this

जलकुम्भस्य किं हि फलं न प्रविशत्य^(१) ।
of the sacrifice any even reward not will be,
 न च तं ते ब्रह्मणा राजकुमारैः सहर्षेण ।
Then indeed these Brahmanas princes summoned,
 ते राजकुमाराश्च हसि सार्धेण ।
Those prince that merrily beat.^२
 न च तं यत्नेन हरिश्चन्द्रस्य पुत्रस्य ।
Then indeed by one Harishchandra's by former con-
 दानं देवेन ते सर्वे ब्रह्मराजकुमाराः सहस्रम्,
peised by god they all Brahman-princes were beaten
 जलकुम्भश्च न विद्धिष्य ।
sacificial enclosure and was destroyed,

(१) Rendered into prose from chap. XII of the *Harishchandra*.

Arabic-Mandarin Language and Literature

Strictly speaking Ardha-Māgadhī is the name of that language in which Lord Mahāvīra is said to have preached his doctrine.³ Its nature is stated to be so peculiar that it could be little understood by all classes of mankind and even by animals.⁴ We know that the scene of Mahāvīra's activity lay chiefly in Māgadhā the language of which, called Māgadhī, had an abundance of *ṛ* (ॠ) and *ṣ* (ॡ) sounds, and in which the nominative singular of ॠ stems ended in ॠ. This fact is sufficiently borne out by the eastern version of Aśokas edicts and by the testimony of all later Prakṛit grammarians. As the difference between other Aryan languages spoken in India at that time was not very great, Mahāvīra, therefore, could have easily introduced elements of other languages into Māgadhī to make it intelligible to people speaking diverse

3. *Some of the legends were interesting.* 'The last paragraph of the article in the *Arctic News* is the legend *Sagwanan*.

3. 'वा वि म म' बहुवचनम् अत्रा देहि वसोति अस्मिन्महाविद्याम् अत्रा
 वसुवद अस्मिन्महा विद्याम् । 'That Aśtha-Bhagavān language
 changed into the form of their own peculiar dialect for all
 Aryans and non-Aryans. Gāndhāra वा वि म म' बहुवचनम् अत्रा
 अस्मिन्महाविद्याम् अत्रा देहि वसोति अस्मिन्महाविद्याम् अत्रा
 वसुवद अस्मिन्महा विद्याम् ।

languages—hence the statement that his language was understood by all classes of mankind and hence also the name *Ardha-Māgadhī* (i. e. half Māgadhī) implying thereby that it was not fully Māgadhī but that it contained a greater element of Māgadhī combined with smaller elements of other dialects. This use of a mixed dialect for preaching purposes is not without a parallel even at the present time. There are a few Hindu and Sikh preachers in the Punjab, especially at Amritsar, who use a mixture of Panjabi and Hindi in their preaching. This mixture is not used for ordinary purposes but for preaching alone by that class of men.

Another reason for Mahāvīra's tampering with his vernacular seems to have been the early development of Māhārāṣṭrī into a literary form, and the consequent superiority it had gained over other vernaculars. Naturally therefore, one would have liked to conform his vernacular to Māhārāṣṭrī as far as could properly be done.

Professor Fiebel has applied the term *Ardha-Māgadhī* to the language of the Canonical scriptures of the Śvetāmbara Jains as extant as present.² According to the above consideration one expects to find that *Ardha-Māgadhī* should have a greater resemblance to Māgadhī than to any other language. But this is not the case. The language of the present canon resembles Māhārāṣṭrī more than it does Māgadhī. For this very reason Professor Jacobi called this

[1] *op. cit.* p. 1.

[2] *Grammatik des Prakrit-sprachen*, § 17.

language *Jaina Prakrit* to distinguish it from *Jaina Mithākāshipi*—the language used by later *Jaina* writers for commentaries and story-books¹. It is interesting to note that even the *Jaina* grammarians class the language of the present canon, not as *Ārīha-Māgadhī* but as *Ārīha* is the language of the *Śiśūpāl*². Popularly sometimes it is, still, called *Māgadhī*³ perhaps implying thereby that it originally had a greater affinity to *Māgadhī*.

To account for this apparent dissimilarity one must consider the past history of the canon. The modern *Jaina* of an orthodox type believe that their canonical scriptures, like their religion, have existed from very eternity. They modify this statement, however, by allowing a change of proper names in the narrative portions according to the actual events. The idea of eternity of scriptures seems to have been suggested to them by a similar view held by the *Brahmins* about the *Vedas*. But according to an older and more liberal view, the canonical books are the work of the *Gaṇadhara* i.e. the chief disciples of Lord *Mahāvīra*⁴. The *Gaṇadhara* received the doctrine from the lips of the Lord and conveyed it to their own disciples in succession in words of the Lord as far as possible, amplifying it where necessary with an explanation of their own. As the preaching and learning of the doctrine were carried on orally, it is but

(1) Jacobi's edition of *Kalyāṇīya*, Introd. p. 18.

(2) Hemacandra's *Prakrit Grammar* I, 2.

(3) Jacobi's Ed. *Kalyāṇīya*, Introd. p. 17.

(4) *and more often, yet still more from's* *Atanaka* 18.

natural that pithy and important portions of Mahāvīra's discourses would have been taken with a greater care, and transmitted down in his own words than the less important portions of an explanatory nature. These passages could well be regarded as forming the nucleus of the canon.

About a couple of centuries after Mahāvīra's Nirvāṇa, there occurred a severe famine in Magadha which lasted for twelve years. During this long famine it became extremely difficult for monks to obtain food after the prescribed manner. Unable to bear the hardships of the famine and unwilling to slacken the rules of conduct, some of the monks migrated to countries free from famine, especially to the Carnatic. The monks who had remained behind in Magadha became less strict in the observance of the rules. They took to clothing themselves though Mahāvīra himself had discarded clothes altogether. He had wandered quite naked after his renunciation. When the famine was over, the migrated monks came back and found their brethren at home less strict. Thus the conduct of the monks who had remained behind was not very high in the eyes of those who had migrated. This might have led to a sort of internal party-feeling between the two sections of the monks.

The troubles of the famine caused great difficulties in the proper study of the scriptures so that a greater part of them was forgotten or was remembered very vaguely. Śāhikābhadrā, therefore, who was at the head of the church at the time, held a

council of monks at Pāṭaliputra and collected the eleven *Angas* from the fragments remembered by various monks. The twelfth *Anga* was lost for ever.

The stricter monks i. e. those who had migrated to other countries during the famine, rejected this collection alleging that the true scriptures had been irretrievably lost. This must have added strength to the party-feeling which afterwards resulted in the final break-up of the church into *Dīgambars* and *Śvētāmbaras*.

The canon thus restored continued but not in a quite fixed state till the time of Devardhigugi Khambararaja when again there occurred a severe famine lasting for many years. A large number of learned monks were swept away by this dreadful and long famine. In addition to this, a serious interruption was caused in the study of the scriptures which eventually reached the verge of obliteration.

At the end of the famine Devardhigugi saw that the scriptures were in a danger of becoming extinct, he therefore, summoned at Valabhi (an ancient town in Kathiawad) all the monks who had survived, and collected from them what had been saved of the canon. He used his discretion to fill up the gaps

१ कथञ्च स्मरिष्ये दुष्काले काले वाक्यलिखतु ।

विदित्वा चोत्तुङ्गकुलोत्तरं श्रीविदिमन्ती सदा

समुत्पन्नान् तु सदा वाचुनां विदुषां सुखम् ।

कालेकाले च कालकाले च कालकाले च सदा

सुखीनां वाक्यलिखे दुष्कालकालेकाले लिखतु ।

२ सदा सदाकालेकाले वाक्यलिखे सदा सदा सदा सदा

and amend the corrupt passages and in fact to rearrange the subject matter of the whole canon. Then he caused the canon to be copied in numerous sets to protect it from similar calamities in future."

Since the time of Devardhigajī, the scriptures have undergone many and important alterations. The Śāradī Sūtra written by Devardhigajī himself contains a description of the contents and the subdivisions of the scriptures. Much information on this subject is also found in the Tīrhaṅga and Samavāyanga. But all these sources are at variance among themselves and they greatly differ from the actual state in which the canon now exists. Thus it is clear that the scriptures have been liable to numerous changes even after the time of Devardhigajī. It is not strange, therefore, to find the language of the scriptures differing from the language in which they were originally composed. As the stronghold of Jainism shifted towards the west, and as the council under Devardhigajī was held at Valabhi in Kathiawad, the language of the canon must have been made to conform to the western type.

[illegible]

although several signs of archaism were allowed to stand as a mark of sanctity and antiquity.

In his *Nandi Sutra* Devardhigani gives the following classification of the scriptures as they stood at the time.



The number of works contained in each subdivision is as under:—

- [illegible]

27. कविता 28. कव्यक्रीडितिका 29. पुनिका 30. पुष्प-
चुक्रिका 31. कवीदत्ता etc.

- IV. *वक्त्रादिपञ्च* (51-55 अष्टादशिका)—1. दम्भेवादिप 2. कविता-
कविप 3. कुलकल्पसुप 4. मनुकल्पसुप 5. श्रीमहाप
6. पादपद्येदिप 7. जीवाविपम 8. पद्मकला 9. महा-
पद्मकला 10. कलाकलाभाष 11. कवी 12. कर्तुमीनका
13. देविदम्भ 14. कर्तुमीनका 15. कर्तुमीनका
16. कर्तुमीनका 17. कर्तुमीनका 18. कर्तुमीनका 19.
विद्याचक्रकविदिपसुप 20. कविचक्रा 21. मन्त्रविपमली
22. मन्त्रविपमली 23. मन्त्रविपमली 24. मन्त्रविपमली
25. कर्तुमीनका 26. विद्याचक्रा 27. कर्तुमीनका 28.
मन्त्रविपमली 29. मन्त्रविपमली etc.

According to the modern classification which con-
siderably differs from the above, the scriptures are
43 in number and are divided into six groups as
follows :—

- I. *Eleven Angas* :—1. अथर्वग 2. सूक्तग 3. अथर्वग
4. अथर्वग 5. विद्याचक्रमली 6. मन्त्रविपमली 7. क-
लाचक्रमली 8. कर्तुमीनका 9. कर्तुमीनकाचक्रमली 10.
वक्त्रादिपञ्च 11. विद्याचक्रमली.
- II. *Twelve Uraugas* :—1. श्रीमहाप 2. पादपद्येदिप 3.
जीवाविपम 4. पद्मकला 5. कर्तुमीनका 6. कर्तु-
मीनका 7. कर्तुमीनका [8-12. विद्याचक्रमली] 8. कविता or
विद्याचक्रमली 9. कव्यकविता 10. पुनिका 11. पुष्प-
चुक्रा 12. कविदत्ता.
- III. *Six Choda Sātras* :—1. निरुद्ध 2. मन्त्रविपमली 3.
वक्त्रादिपञ्च 4. दम्भेवादिप 5. कर्तुमीनका 6. कर्तुमीनका.
- IV. *Four Māla Sātras* :—1. कर्तुमीनका 2. मन्त्रविपमली
3. दम्भेवादिप 4. विद्याचक्रमली.
- V. *Ten Paiggaras* :—1. अथर्वग 2. मन्त्रविपमली 3.
मन्त्रविपमली 4. कर्तुमीनका 5. कर्तुमीनका 6. कर्तु-

विष्णु ७, देविदाम्भ ३, मण्डिविष्णु ३, मङ्गलचरणचरण
१०, नीलचरण.

- VI. Two works forming an unnamed group—1. मंथी
२. मङ्गलीयवार्त.

According to another classification the number of the scriptures is eighty-four, the additional works being chiefly Paingya and Nijjattā. (श्रीमद्भाष्यी *Bombay 1906*, page 71).

A BRIEF ACCOUNT OF THE SIDDHANTA

1. *Anga*.

1. *Āraṅgama* (Skt. *आराण्यकम्*) as its name implies deals with the rules of conduct of a Śākhin. It is divided into two *Saṃskāraṇḍas* or volumes as we should say which greatly differ from each other in style. The first is far more important of the two. It is partly in verse and partly in prose. The second *Saṃskāraṇḍa* arranges the rules in a more orderly way. This difference in style is probably due to a difference in authors. The oldest commentary on the work is that by Śālikācārya who flourished in the ninth century A. D.

2. *Sūyagaṅgama* (Skt. *सुयगङ्गकम्*) expounds in two *Saṃskāraṇḍas* the doctrines of Jainism and of the heterodox systems. The first *Saṃskāraṇḍa* is entirely in verse and the second with the exception of a single chapter, in prose. The first and the second *Angas* are the most difficult works of the whole Śākhānta. Several passages in them are not clear even with the help of the commentaries. The latest commentary is the one by Śālikācārya. An-

other commentary by Harshakala composed in V. S. 1532 (1534 A. D.) is also available.

3. *Thāpangam* (Skt. *तथाङ्गम्*) consists of ten *Thāpas* or chapters which successively enumerate categories received as one, two, three and so on up to ten. It is designed for the instruction of more advanced students.

4. *Saṃvāṅgam* (Skt. *समवाङ्गम्*) like the *Thāpangam* is an enumeration of categories arranged in the ascending order of their contents from one to ten millions. Angas No. 3 and 4 form a separate group. Angas 3-11 are in prose and have been commented upon by Abhayadara.

5. *Vivāha--(or Viyāha--)* *paṇṇaṭṭi* (Skt. *विवह पण्टि*) popularly known as *Bhagavatī Sūtra* consists of 41 *Sayas* (centuries). The first twenty *Sayas* are a record of conversation between Mahāvīra and his senior disciple Indrabhūti. *Sayas* 21-41 contain legends which throw a great light on the life of Mahāvīra.

6. *Nīyādharmakakāḍa* (Skt. *नीयधर्मककौ*) is divided into two *Sayakkhandhas* which greatly differ in extent from each other. The first in 12 chapters contains the *sayas* i.e. edifying tales or parables designed to serve as moral examples. The second which is far smaller than the first contains in 12 *paṇṇas* the *dharma-kakāḍas* i.e. edifying legends.

7. *Uvāṇagadāṇa* (Skt. *उवाणगदण*) contains legends and stories about the ten chief lay disciples of Mahāvīra. The first chapter of this work expounds the rules of life for a householder.

8. *Antagadadaśā* (Skt. *अन्तर्गददशः*) contains legends concerning the pious men who have put an end to their wanderings in the Saṃsāra.

9. *Āguttarasavāṇiyadāśā* (Skt. *अगुत्तरसप्तविंशदशः*), a very brief work, contains legends about the saints each of whom attained to the highest *śāśvata* i. e. heavenly world.

10. *Pughvāggarapāṭha* (Skt. *पुग्वज्जपरपुत्रि*) was originally a work on Palmistry as stated in the *Nandī Sūtra*. But its present recension is of late origin for Māheśagiri, the Commentator on *Nandī Sūtra* says *अन्तर्गददशस्य हस्तोक्तदश न दृश्यन्ते, दशमांशमात्रं पञ्चाशद्व्यस्यमिमांसा इति*. In its present form it treats of the inflow and stoppage of *kamma* at length. *Abhayadeva*, too, was puzzled to find different recensions for he says *सहा चरं क्षुत्तल्लिं पञ्चद, सप्तोऽथ कुत्तलि च पुत्तल्लि* : *सुत्तं पत्तल्लमात्रं तस्मै विद्महे, मात्तल्लस्यस्यसिं पत्तल्लि*. The language of this *Aṅga* as we have it is markedly different from that of the other *Aṅgas*.

11. *Vivāgarayana* (Skt. *विवागयणम्*) in two *Saṃyakkhandhās* contains stories to illustrate the results of good and bad karma.

12. *Dīṭṭhivā* (Skt. *दीर्घवादः*) is now extinct. It contained the fourteen *Pāṭhas*. Its contents are enumerated in the *Nandī Sūtra*.

3. *Uvanga*.

The term *Uvanga* seems to be of a comparatively recent date for in the *Aṅgas* the word *Uvanga* denotes *Uplayas* of the Doctrinal literature. The oldest reference to the *Jaina Uvanga*

1. Perhaps better writing *दीर्घवादः* of the preceding verse is to be read here also.

is found in the Mahāvastu. The Uraṅgas are in a way supplementary to the corresponding Aṅgas.

1. *Uraṅgiyam* (Skt. *औरंगीयम्*) begins with a description of the arrival of Mahāvira at Campā. The king Kapiya (or Kūpiya) pays a visit to the Lord who preaches his doctrine to the congregation. At the end Mahāvira answers a number of questions put to him by Indrabhūti Gautama relating to the religious status and condition after death (*उत्पत्तिः*) of various classes of men and women.

2. *Rāyapaṇṇiyam* (Skt. *रायपाणीयम्*?). The significance of the title of this work is doubtful. Western scholars see in *paṇṇiyā* a reference to King Prasenajit or Paṇṇadi. It describes how Śāriyādra, a devotee of heaven, attained to glory. It contains a discussion about the existence of soul between King Pavi (*पवि*) and Kasi Kasmira.

3. *Jivābhigamaṇam* (Skt. *जीवाभिगमम्*) classifies the Jīva and Ajīva from various standpoints. It contains a short description of the Jambudvīpa.

4. *Paggaravāḥ* (Skt. *पग्वारवः*) supplies further information regarding the Jīva.

5. *Jambūdvīpapaṇṇatti* (Skt. *जम्बुद्वीपपाणिः*) is a mythological description of the Jambudvīpa together with its past and future history.

6. *Candrapaṇṇatti* (Skt. *चन्द्रपाणिः*)

7. *Śāriyapaṇṇatti* (Skt. *शरीरपाणिः*) } works on Astronomy. They describe the motions of the sun and the moon and explain the cause of day and night.

8. Kappiyā (Skt. कपिपर्वः) narrates the history of Kāla and nine other sons of King Śeṣiya. They fought against their half-brother Kāpiya and consequently went to hell.

9. Kapparaśasāyīya (Skt. कपराशसय्याः) History of grandsons of Śeṣiya.

10. Paṇḍarīya (Skt. पुण्डरीकाः) narrates the previous lives of gods and goddesses who had come from their celestial abodes to pay reverence to Mahāvīra.

11. Puṇḍarūlā (Skt. पुण्डरूलाः) Another account of a similar nature as above.

12. Vajjhāsaṇḍa (Skt. वज्रिण्डणः) describes the conversion of twelve Vṛkṣi princes by Aśokaśramā.

3. Choda Sūtras.

The group of Chodasūtras is very imperfectly known outside the monkish pale. Two or three have been published in Europe. They prescribe rules for atoning the violation of a religious vow.

4. Kāla Sūtras.

1. Uṇṇarajjhayaṇḍīya (Skt. उन्नरज्जयण्डि), supposed to embody the last sermon of Mahāvīra, was composed by Bhadrabāhu. It consists of thirty-six chapters, nearly all in verse. Its subject-matter comprises sermons, legends and dogmatic statements. Several of the legends are common to Brahminic and Buddhist literatures. Many verses are a more translation of the Mahāvīraśloka and a few others correspond in wording to those of the Dhammapaṇa and Sūtrakas.

2. *Śraṃṣaṃ* (Skt. *श्रमणसंघसूत्रम्*) is the collection of six short pieces meant for formal recitation by monks and laymen.

3. *Dasavaiśiṣṭya* (Skt. *दशवैशिष्ट्यसूत्रम्*) contains rules, based chiefly on the *Āyārāṅga*, for the life of monks and nuns.

4. *Viśvavajjāṭṭha* (Skt. *विश्ववज्जिष्ठ*) contains directions how a monk should beg alms.

5. *Paṭiṣṭha*.

Paṭiṣṭha (Skt. *पटिषिष्ट*) are miscellaneous works dealing mostly with the rules of conduct for the guidance of monks.

6. Unnamed Group.

1. *Nandi* (Skt. *नन्दि*) consists of fifty verses in praise of right knowledge and the successors of Mahāvīra together with a number of prose formulas giving an analysis of knowledge and a detailed account of the contents of the Siddhānta.

2. *Āpavagadāraṃ* (Skt. *अपवगदारासूत्रम्*) contains rudiments of Jaina logic and information on miscellaneous topics.

Extent of the Aangs.

Name of the Aangs.	Number of positions (of 16 syllables each) as limited by syllable and vowel at the end of each Aang.	Number of words (verbs) in each Aang, counting as words in a division on the average.	Estimated number of words in each Aang as recorded in the Sanskrit range or Brâh.
1. Aytawangs ..	2,774	50,000	10,000
2. Silyapawangs ..	2,360	37,000	20,000
3. Thawangs ..	2,702	41,000	70,000
4. Samawangs ..	1,897	29,384	140,000
5. Virawangsawati ..	16,710	150,000	300,000*
6. Niyidhamawati ..	2,710	40,000	370,000
7. Urtawangsawati ..	612	9,700	2,100,000
8. Astawangsawati ..	500	10,000	2,300,000
9. Apawangsawati ..	100	1,000	4,000,000
10. Pajawangsawati ..	1,000	10,000	3,710,000
11. Virawangs ..	1,316	15,700	250,000

*This number called *awati* (written as *awit* as was given in MSB. For instance Weber's Catalogue of Royal Library at Berlin Vol II, part 2, p. 430 gives *awitawangs* for MSB of the Virawangs as under:—

MSB. No. 1813 *awitawangs*=1813.

" " 1820 " =1820.

" " 1826 " =1826.

Shanku gives 24,000 words for this Aang.

BIBLIOGRAPHY.

I. Agamas.

A. Text:

(1) A complete set of 48 Agamas (perhaps with the exception of Śūpā-, Candra-prajñapti and the Chāḍa Sūtras) was published about fifty years ago by Rai Bahadur Babu Dhanpat Singh of Bālāsor (District Murshidabad, Bengal). All the works of this set were accompanied by one or more Sanskrit commentaries and a Gujrātī paraphrase. In the introduction to his edition of Uśinagaśāśā, Professor Hearnle remarks that this set "is worthless as an edition, being made with no regard whatsoever to textual or grammatical correctness both in its Sanskrit and Prakrit portions." Some of the volumes of this set were printed on loose sheets in manuscript form, while others were bound in book-form. These sets were distributed free among Jain Śāḍhas and libraries. A number of copies were, however, sold. Copies of this set are not available now for purchase.

(2) Another set has been published in recent years by the Jaināgamaśāstra Samiti, Bombay. All the works in it are accompanied by a Sanskrit commentary, and are printed in MS. form. It is decidedly better than Rai Dhanpat Singh's set. Copies of this set also are difficult to get as only a limited number of copies are printed.

(3) The Jains of Hyderabad (Deccan) have brought out a set of 82 Agamas (excluding the Paṇṇas) accompanied by a Hindi translation. All the volumes of this set are printed in MS. form. In textual correctness, this set is inferior even to No. 1.

(4) Numerous editions of stray works e.g., *Uttarajjhayaṅga*, *Dasavyāliya*, *Kappa sottha* (a portion of *Dasiyapakkhandha* specially held sacred and recited in the Pajjasaṅga days) have appeared in India.

(5) The following works have been critically edited :—

- (a) *Ayāraṅga* ed. by Jacobi, Pali Text Society, London 1882. (Text only).
- (b) *Ayāraṅga* ed. by W. Schröber, German Oriental Society, Leipzig. 1910. (First *Seyakkhandha*, with Pkt.—Skt. glossary.)
- (c) *Fragment der Bhagavatī* ed. Weber, Berlin 1866-67. (Legend of Khandaḥa).
- (d) *Specimen der Nāyāthammakāḥī* ed. F. Steinthal, Leipzig 1881 (First chapter).
- (e) *Uvāṇasuttaṅga* ed. Horrocks, Calcutta 1888. Text, glossary and commentary.
- (f) *Aguttarasāvāḍiṇi* ed. L. D. Barnett, *Oriental translation Fund*, Volume XVII London, 1907. (Appendix to his translation of *Antagadāsaṅga*.)
- (g) *Oravāḍiṇi* ed. E. Leumann, Leipzig, 1882. (With Pkt.—Skt. glossary.)
- (h) *Nirayāvaliṇi* ed. E. J. Watzen, Amsterdam 1879. (Pkt.—Skt. glossary).
- (i) *Kappasutta* ed. Jacobi, Leipzig, 1879 (Pkt.—Skt. glossary.)
- (j) *Dasavyāliya* ed. E. Leumann in *Journal of*

the German Oriental Society (Z.D.M.G.)
Volume 46, 1892.

(4) *Uttarajjhayuga* ed. J. Chatterton, Spain
1831.

(5) *Varakira, Mahāśaṣṭha*. (Germany).

Note.—The Prakrit text of all examples and 6 is printed
in Roman characters.

B. Translations:

(1) A Gujarati translation of the whole poem has
been published in Baba Dhanpat Singh's vol. See
above.

(2) A Hindi translation of the 32 *Agamas* is
found along with the text in the Hyderabad edition.

(3) An English translation of the following
works is available:—

(a) *Āyiranga and Kappasuttā* by Jacobi in
Second books of the East Series, Volume
XXIJ.

(b) *Uttarajjhayuga and Śāyagaḍaṅga*, " " "
Volume XLV.

(c) *Uvagaḍaḍa* translation published along
with Hoernle's edition. Calcutta 1892.

(d) *Ānagaḍa and Apottarovaṇḍiya* by L. D.
Barrett, Oriental translation Fund
Volume XVII London 1897.

II Grammars and Readers.

(1) *Hemacandra's Prakrit Grammar:*

(a) Edited by Fiebel with German translation
and notes. Halle 1877-1880.

- (5) Indian editions with Gajdri translation and *Paumalikā* commentary by Udayana-Māgva.

(1) Pischel's *Grammatik der Prakrits*, Sprachen, published in *Encyclopaedia of Indo-Aryan Research* (German) Strasbourg 1930. Price £ 1. 1s. 6d.

A monument of industry and sound scholarship. Deals with Jaina, dramatic and other Prakrits.

(2) *Essay on Jaina Prakrits* by E. Müller (German).

(4) *Introduction to Prakrit* by A. C. Woolner, published by the University of the Punjab, Lahore, 1917. Price Rs. 3.

A Reader and Grammar in one. (English) The only Prakrit Reader for English knowing students. Contains several extracts from Jaina works.

III Dictionaries

No dictionary of Jaina Prakrits is available at present. Several of the texts published in Europe contain Prakrit-Sanskrit glossaries. Mention may, however, be made of the following:—

(1) *Abhidhāna Rajendra*. Five volumes have appeared, the last word being *Bhāva*. Price Rs. 25 per volume. One or two more volumes are expected to complete the work. The size (1500 pages a volume) and cost make it a work of reference for libraries rather than a students' dictionary. Each Prakrit word is followed by its Sanskrit equivalent, etymology, meanings in Sanskrit, reference to the text, and a discussion of the various aspects of the word with quotations from the works. It is an encyclopaedia of Jaina literature, and puts together

under each head what is to be found in the original texts and commentaries.

(2) *Artha-Migadhi Kosha*, prepared by Swami Ratna Chandraji, a Jain monk, and being published by Mr. Kesari Chand Bhambani of Indore (Central India). It is a very useful work for students of Jain Agamas.

(3) Seth Hargovind Das of Calcutta University has collected materials for a Jain Prakrit dictionary.

(4) Dr. Tejsharanandas Laher Chaud of Bombay is preparing an *Encyclopaedia of Jainism in Gujarati*. A prospectus was issued by him in 1920.

(5) Jain Gem Dictionary and a Biographical Jain dictionary are appearing in parts. Jain Publishing House, Arrah (Bengal).

IV History of Literature.

(1) Weber's "Account of the Sacred Literature of the Svetambar Jain" originally appeared in German. Its translation was published in parts in the *Indian Antiquary* Volumes XVII-XXI.

(2) Bhattacharya's note on Jain literature in his "Report on Search of Sanskrit MSS. for 1882." Bombay 1887.

(3) Winternitz' *History of Indian Literature* (German) part II.

V Catalogues of Manuscripts.

(1) Peterson's reports in *Search of Sanskrit Manuscripts*.

for 1882 deals with Jaipur and Cambay

for 1883-84 " Alwar

for 1884-6	deals with	Cambray
for 1887-92	"	Pâtan, contains an index of authors
for 1893-96	"	"
for 1896-98	"	"

These reports are concerned mainly with *Jaina Bhandāra*.

(2) Bhandārkar's various reports especially for 1883-84, published in 1887.

(3) Kielhorn's report for 1889-91.

(4) Weber's Catalogue of Sanskrit and Prakrit MSS. in the Royal Library at Berlin. (German). It is a descriptive catalogue, and contains extracts from each work.

Volume II, Part II, 1888 is concerned with the September season alone. It describes 166 MSS. G. a. Nos. 1771—1928.

A subsequent part deals with later literature of the *Jains* (both Sanskrit and Prakrit).

(5) *Jaina-granthāvali*, based mainly on the above-mentioned reports and published by the Jain Sastanbar Conference, Bombay, 1908, price Rs. 3 (Gujarati in Devanāgarī characters.) It is a detailed list of the extant *Jaina* literature with short notes about authors, and separate indexes of authors and their works.

(6) For further information see Guarínio's *Bibliography*.

VI General.

(1) *Heart of Jainism* by Mrs. Sinclair Stephenson. Published in the series "Religious Quest of India", Humphrey Milford; Oxford 1915. Pages XXIV+126. It is a good description of modern Jainism as found in Gujarat and Marwar.

(2) *Indian Sect of the Jains* by G. Bihler, translated from German by J. Burgess.

(3) *Epitome of Jainism* by P. C. Nahar and S. C. Ghosal.

(4) *Jain-śāstraśāstra* (Hindi) by Muni Śāndīrañjī Kāndhīyā.

VII Bibliography.

(1) Dr. Guérinot of France published his "*Essai de Bibliographie Jaina*" (French) in 1906. A Supplement to it appeared in 1909 in July-August issue of the *Journal Asiatique* (French). Though hardly up-to-date now, still it is very useful for students of Jainism.

JAIN SCHOLARS IN INDIA.

Most of the Jain publications in India and several in Europe are due chiefly to the efforts of learned monks of whom the following deserve a special mention:—

1. The late Śrī Vijayāsānda Śrī (popularly known as Śāndīrañjī)¹ was born in 1826, became a

1. Śrī Babubhai Bhagpat Singh's edition of the Jain *Āgamas* must have been the work of one or more monks. In the *Nipikhaṇṇamāhātī* (*Jainśāstra*) of this series Śāndīra Bhagwān Vijaya is mentioned as the editor.

2. He may be distinguished from another monk Muni Kāmānīya Śrī who has done much for the uplift of the Bhāgavādas, among whom he is the only scholar, and holds liberal views.

monk at the age of 17 and died in 1888 at Gajjan-wala where a shrine was built over his ashes. He was the author of three works in Hindi viz., *Jain Yachakarak*, *Jyoti Tirth Shikhar* and *Tatva Nirupya Prasad* which lucidly expound the doctrines of Jainism and refute all charges brought against it. In 1928 he was invited to the *World's Congress of Religions* which he could not attend owing to his religious vows. Dr. Bhandari was much indebted to him for answers to his questions and dedicated to the monk as a mark of gratitude his edition of the *Uttaragandha*.

2. The late Sri Vijaya Indras Siri, *Sistravil-krada Jainacharya* was born in Kathiawar in 1867 and died in 1922 at Shirpur (Gwalior State) where a *Sandhi Mandir* has been erected over his ashes. He journeyed in U. P. and Bengal at great personal inconvenience and started at Benares the *Yasovijaya Jain Panchak*. Two scholars of this Panchak viz. Hargovind Das and Bhochar Das, have edited a number of volumes of the *Yasovijaya Jain Granthamala*. The whole credit of publishing this most valuable series of Jain works is due to the late Sri ji. He himself prepared an edition of Hemachandra's *Toga Sutra* which appeared in the Bibliotheca Indica besides several books in vernacular. All scholars, Indian and European, interested in Jainism, resorted to him for help. He has left his worthy successor in the person of Sri Vijaya Indra Siri who, like his Guru, takes a deep interest in the Research work connected with Jainism.

3. *Sri Amunda Sığara*, an *Acarya* of the *Sığara* branch. The edition of the *Agamas* brought out by the *Agamedaya Samiti* was mostly edited by him. He instructs young monks in the Jain Scriptures.

4. *Muni Jnan Vijaya* connected with the *Bhandarkar Research Institute*, Poona, and the *Purduttva Mandir* of the *Gujrat Vidyapeeth*, Ahmedabad, edits the *Jain Sahitya Sammelhak*, besides doing other valuable work.

5. The late *Sri Rajendra Vijaya Sūri* to whose efforts is due the publication of *Abhidhāna Rajendra*.

6. *Srinai Ratna Chandra* who worked on the *Arđha-Māgadhī Kosa* (in press) for several years.

From among the laymen, mention may be made of *Srīrāk Pandita Hargovind Das* and *Bekhar Das*, of the *Tasorvijaya Pāthshālā*, and late editors of the *Tasorvijaya Jain Granthamālā*.

S Pt. Nāchā Rām Premi of Bombay has done so much in bringing out good editions of Sanskrit and Prakrit works of the Digambara Literature.

JAIN MANUSCRIPTS.

Jain manuscripts are found inscribed on palm-leaves or written on paper. The number of the former is comparatively smaller for with the introduction of paper, palm-leaves fell out of use for writing though they are still used for this purpose to some extent in the south of India. The palm-leaf MSS. are consequently much older than paper ones. Palm-leaves are about two inches wide and over a foot long. Letters are inscribed on them with a style of iron or silver and ink-powder is rubbed

afterwards to blacken them. For writing on paper, fluid ink of black and red colour was used. To obliterate a letter, it was besmeared with a solution of yellow arsenic (हरितक). In order to draw lines on a piece of paper it was lightly pressed against a wooden board on which threads had been tightly stretched at equal spaces. The work of copying was carried on by monks and professional copyists. The characters used were a variety of Devanāgarī called the Jain Script (जैनलिपि) in which several letters especially the conjunct consonants क्ख, ख्ख, झ, ञ्झ, ण्ण, and ण्ण are difficult to recognise at a first glance. The medial vowel ए is often represented by what is called पड़ी मारण i. e. a vertical stroke placed to the left of a consonant, e. g. ऐ=ए, ई=ई, ओ=ओ, औ=औ. The double letter ख् of the Jain script resembling in appearance the ४ (gra) of Devanāgarī has been transliterated as gra by Professor Weber in his catalogue of manuscripts in the Berlin Library; pagoda, for pagoda, p. 376, l 14; Miyagāne for Miyagāne p. 525, etc. Similarly ४ resembling Devanāgarī ४ with a slanting stroke in it has been transcribed as gra, e. g. vadeyya for vadejja p. 577, 124 etc. The letter ४ written with a circle to the left hand at the bottom of a vertical stroke has been taken for ४ by Baba Rajendra Lal Mitra in his catalogue of manuscripts in Bikanir, e. g. Thāganga has been transcribed as Yāganga p. 741 No. 4637, p. 719 No. 1730.

As a general rule Jain books are printed in Devanāgarī type although in a few the Jain type has been used e. g. in Jain-tatvadarś, in a volume of two

of the Abhidhāna Bījendra, in books published by Hiralal Senaraj of Jamnagar and by the Jain-Dharm Prasthāt Sabha, Udvadrnagar. The Jain Śreyasācār Maṇḍal, Muzrai (Kathiarval) has brought out a primer of Jain Script (જૈન લખણમાળા) in which several incorrect consonants are absent, printed at Lalchand Printing Press, Ahmedabad, 1914 ? price 2 pieas.

It is a religious duty of the Jains to preserve their sacred manuscripts carefully and to get their copies made (to publish them in the modern sense) lest they should become extinct.¹ Orthodox Jains, especially the Digambaras, did not allow their works to be printed but this restriction is not fully observed now. The manuscripts are first put between wooden boards, then wrapped tightly in a piece of cloth² and are finally locked in wooden boxes.³ After the rainy season is over, they are exposed to sunshine and are cleaned of germs and dirt.

Jain manuscripts are found all over India, but chiefly in the Bombay Presidency, Gujarat and Rajasthan, as is clear from the catalogues of MSS. prepared by the provincial governments. These reports and catalogues form the basis of Jain-granthāvali published by the Jain Conference. Not a small number of Jain MSS. have been taken to the public libraries of the various countries

(1). *કે શ્રેયસી લખણમાળા, અમદાવાદ ને અગિય ને શ્રેયસી ગ્રંથોના સ્વર્ણિત ને અર્ણિત, જે હાલકીસરના' એક મુદ્રા ને દત્તમંદિરના' ને લખણમાળા'.* p. 128.

(2). The bundle is called *Paṭṭā*.

(3). Called *Ṭhāṭhā*.

of Europe and America. No systematic search for MSS. has been made in the Panjab which according to the writer's estimate contains over ten thousand Jain MSS. besides Brahmanical and others. They are preserved in Bhandārs at chief towns of the province and here in charge of laymen who cannot make any use of them. The Panjab University Library contains a catalogue (in manuscript) of MSS. in the Jain temple at Gajranwala. It is probably the work of Pandit Kashi Nath Kunte who reported on Lahore Pandits' libraries in the eighties.

In 1917 the writer made a brief report on the contents of the Jain Bhandār at Nāserwāl (Sialkote district) to the Principal, Oriental College at whose suggestion the Panjab University has now taken an initiative in the search for and cataloguing of MSS. The University spends annually about Rs. 4,000 on MSS. Mani Vallabha Vijaya, disciple of the late Mani Anandramji Ananda Vijaya, the reformer of Jainism in the Panjab, has kindly secured permission for the writer to visit the Bhandār at Amritsar and has promised a hearty support in getting access to Bhandārs in other towns.

ARDHA-MĀGADHĪ READER.

१. 'मियापुत्ते' दारण ।

Materials used in the preparation of this extract.

- A Ms. containing Text only. Twenty leaves with seventeen lines on each page. Fairly correct having no date. Appearance old.
- B Ms. Text and commentary. Forty-seven leaves. Fairly correct. No date. Appearance old.
- C Ms. Text with interlinear Tabbā (Gujarati paraphrase). Sixty leaves. Not so correct. Copied at **वहियुर** explored in the Tabbā as **विजयपुर**. No date.
- D Ms. Text only. Fifty-one leaves with thirteen lines on a page. Fairly correct. Copied at **बोरा** on **मध्य** **वर्ष** १८३५.
- H Har Govind Das's edition with Commentary and **वारा** in **मुद्रिकमय** **केन** **मोक्षमाला** No. 10-8000. 1876.

तेषां कालेषु तेषां समसुक्तं मियमामे^१ नामं नद्यरे
 द्विष्टा (अवशेषा) । तस्य च मियमामस्य नद्यरस्य
 बहिषा **वृत्तरपुर**लिखिते **दिसोभाय** **चंद्रावध** नामं
 लखनाते द्विष्टा (अवशेषा) । तस्य च **मुद्रिकमस्य**
लखनाय **लखनाय** द्विष्टा (अवशेषा) ॥१॥

तस्य च मियमामे नद्यरे **विजय** नामं खलित
 नद्या **वरिवध** । तस्य च **विजयस्य** **खलितस्य** **मिया**

नामं देवीं द्रोण्या । तस्मै च विजयस्व अस्मिन्मित्रं पुनः
मित्राय देवीं च तस्मै मित्रापुरं नामं दारुणं द्रोण्या
आहर्षणे, आहूयम्, आहर्षद्विरे, आहर्षयुते, पुंस्ते य
आहर्षे य । अस्मिन् च तस्मै दारुणाय दारुणा वा पासा
या कवचा वा चण्डी वा नासा वा कैवलं त्रिभिः संतो-
र्जनाय आभिर्दामिती द्रोण्या ॥२॥

तस्मै च सा मित्रा देवी तं मित्रापुरं दारुणं रक्ष-
त्रिसर्गं च भूमिधरं च रक्षस्मिन्मित्रं भक्तपात्रेण चक्षि-
तात्तरमासी २ विष्णुर्ह ॥२॥

तस्मै च विजयामै मयरे मये आहर्षणे पुरिसे अस्मि-
न्मित्रं । मे च यमेव सत्त्वस्तुम्भं पुरिसे च पुरिसे अह-
म्यं पतति अत्रमासी २ सुहृद्वाहर्षसीमे सन्निधाय-
कमरपद्वरेण चविश्वज्जमस्तम्यमि मित्रमायै मयरे मित्रे
मित्रे कालुष्यरजसविजाय विर्ता कविमासे विष्णुर्ह ॥३॥

तेनं जालेयं तेनं समयसं समये भक्त्यं महा-
जीरे जमोभारिम् । चरिसा मित्राय । तस्मै च
आहर्षचपुरिसे तं मद्यजात्रसहं सुतेह २ तस्मै तं
सत्त्वस्तुम्भं पुरिसे यवं यजामो, “किम्तं देवापुरिषमा !
अवज मित्रमायै मयरे इदमहे ह वा यदमहे ह वा
अमयं च यवं मद्यजात्रसहं सुतेमि ।”

तस्मै च सत्त्वस्तुम्भं पुरिसे तं आहर्षचपुरिसे यवं
यजामो, “यवं यस्तु देवापुरिषमा ! समये भक्त्यं महा-
जीरे तस्मै समोभारिम्, पुरिसा तं अस्मिन्मित्रं यमोभारिम्
अस्मिन्मित्रं ॥४॥

तस्य त्वं से आहर्षधपुरिसे ते मयस्सुखं पुरिसेषं यत्
जगामो, "अच्छामो त्वं देवाकुचिषा ! यम्हे वि समर्थं
ममार्थं महावीरं खंडामो नमस्सामो ज्ञानं पञ्चसुखा-
सामो" ॥६॥

तस्य त्वं से आहर्षधपुरिसे मयस्सुखं पुरिसेषं
पुरिसेऽहर्षधं यमादिजगामो २ तेनेव समर्थं ममार्थं
महावीरे तेनेव जगामच्छब्द २ ता विष्णुसुक्ते आवाहिर्षं
यमादिषं करेह २ ता खंडह नमस्सह ज्ञानं पञ्चसु-
खामह ॥६॥

तस्य त्वं समर्थं ममार्थं महावीरे तोमे महद्महा-
लिषाद्य परिणाम यम्ममाहच्छब्द, चरित्ता तामेव दिशं
यासस्सुखा तामेव दिशं चलिषया ॥६॥

तस्य त्वं समर्थस्य ममावधो महावीरस्य केद्रे चलि-
"जगामो इदंभूर्देव ज्ञानं यमगारे तं आहर्षधपुरिसे
यासित्ता ममार्थं ममार्थं महावीरं खंडह नमस्सह २ ता
यत् जगामो, "चलिष त्वं भवे ! केह पुरिसे आहर्षधे
आहर्षधश्च १"

"हृता चलिष"

"कहिं त्वं भवे ! से पुरिसे आहर्षधे आहर्षधश्च १"

"यत् जगामो योयमा ! इदेव मित्रगामे मयरे विज-
यस्य चलिषस्य पुत्ती मिषाद्य देवीय यत्तस्य मिषापुत्ती
नामे द्वारं आहर्षधे ज्ञानं विहरह" ॥६॥

तस्य त्वं से ममार्थं योयमे यमस्य ममार्थं महावीरं

अहं नमसह न ता स्य वयासी, “इच्छामि न”
 भति । अहं तुमिहि” सप्तमशुक्लाय वयासी मित्रावुत्तं
 दारयं वासिलम्” ॥

“अहामुहं देवानुषिय” ॥१४॥

तस्य न मे भगवन् गोत्रमे मित्रं देवि मित्राय देवीम्
 तित्ते तेनेत्र वयायच्छह न ता मित्रं देवि” सप्त वयासी,
 “अहं न” देवानुषिय । तस्य पुत्तं वासिलं दृष्ट-
 वामम्” ॥१५॥

तस्य न वा मित्रा देवी मित्रावुत्तस्य दारयस्य
 अकुममात्रायस्य वत्तारि पुत्तं वावत्तंकारिणिमिदं
 करिह न भगवयो मित्रवरस्य पादेसु पादेषु न ता
 स्य वयासी, “अहं न” भति । मम पुत्तं वासह” ॥१६॥

तस्य न मे भगवन् गोत्रमे मित्रं देवि सप्त वयासी,
 “मे अतु देवानुषिय । अहं सप्त मम पुत्तं वासिलं
 दृष्टवामम् । तस्य न मे तस्य जेहे पुत्तं मित्रावुत्तं
 दारय लाहणे संघहणे, जं न तुमं रहसिसर्वसि
 भूमिधरसि रहसिस्यस्य भगवासेन” वदित्तातरमासी
 विहरसि ते न” अहं वासिलं दृष्टवामम्” ॥१७॥

तस्य न वा मित्रा देवी भगवन् गोत्रमे सप्त वयासी,
 “मे मे न” भति । तदाहणे यासो व लयस्मोया विसं
 वसवहे मम मित्र रहस्यस्य तुमं दृष्टवामम्” ॥

तस्य न भगवन् गोत्रमे मित्रं देवि सप्त वयासी,
 “सप्त अतु देवानुषिय । मम अस्मादरिह मममे भगव-

महाशरीरे कथञ्चन सख्यदरिद्रो, ततो यं यद् वसमद्
जायामि" ३१५३

तत्र यं का मित्रा देवी भगवता गौरवमेव कटिं
पश्यमद् संलब्ध ताव यं यं मित्रापुत्रस्त दारयस्त
भक्तपावनेला ज्ञाना ज्ञानि हेतुना ३१५४

तत्र यं का मित्रा देवी भगवं गौरवमेव सर्वं ज्ञायसी,
“तुभ्ये यं भर्तुः । इह वैव चिद्वृत्ता यं यं यद् तुभ्यं
मित्रापुत्रं दारयं जयदमेमि” नि कटुं ज्ञेयं भक्त-
पावधरं तेष्वेव ज्ञानाच्छब्द २ ता ज्ञेयपरिवर्द्ध करेव
२ ता यं कटुसमदितं मित्रद्व २ ता ज्ञेयलभ्य कथ-
पावधारादममादमस्त भरेव २ ता ज्ञेयं भगवं गौरवमे
तेष्वेव ज्ञानाच्छब्द २ ता यं ज्ञायसी, “इह यं तुभ्ये
भर्तुः । ममे पिद्वृत्तो यत्पुत्रच्छब्द, जा यं यद् तुभ्यं
मित्रापुत्रं दारयं जयदमेमि” ३१५५

तत्र यं ये भगवं गौरवमे तं मित्रं तेष्वे चिद्वृत्तो
कथपुत्रच्छब्द ।

तत्र यं का मित्रा देवी तं कटुसमदितं यत्पुत्रच्छब्द-
मासी ज्ञेयं भूमिधरं तेष्वेव ज्ञानाच्छब्द २ ता यत्-
पुत्रेव ज्ञेयं मुहं ज्ञेयमासी भगवं गौरवमे सर्वं ज्ञायसी,
“तुभ्ये त्रि यं भर्तुः । मुहयानिमाय मुहं यत्पुत्र” ३
तत्र यं भगवं गौरवमे मित्रा देवीय यं पुत्रं भगवते
मुहयानिमाय मुहं यत्पुत्र ३१५६

तत्र यं का मित्रा देवी परं मुहं भूमिधरस्य पुत्रं

बिहादेह । लघो त्वं तेषु निवाच्छह मे अहा नामस्य
अस्मिन्ने दधा, लघो वि अस्मिन्नुत्तराह येव ३५८

तस्य त्वं मे मित्राभुने दारस्य तरस्य विपुलस्य अलस-
वाचस्य मर्षेण अभिभूय समामे तमि अलसपाथमि
मुच्छिद्य गच्छिद्य त अलसपाथं आस्यदत्तं आहारेह न
ता अस्मिन्ने विभुमेह । लघो वच्छा पुत्रताय मेमि-
यतास्य य परितामेह । तं विद्य त्वं दृष्टं य मेमिद्यं य
आहारेह ३५९

तस्य त्वं भयस्यो गौतमस्य तं मित्राभुने दारस्य
मायिता अस्मिन्ने अलसस्य समुच्छिद्यता,
“अहो त्वं इमे दारस्य पुरा अहो अभुमात् अस्मात्
वाचस्य वसुभुजमाते विहरह । न मे दिष्टा नरता
वा मेरुता वा, वसुभ्यं छलु अयं पुरिमे मरयपद्धि-
विद्यं येवयं विहरह” तिम अहह मित्रं देवि आपुच्छह
न ता मित्राय देवीय मिहायो निवत्तमह न ता केविय
अस्मिन्ने मरयं महावीरे लेवेय अस्माच्छह न ता सर्व
अस्मादी, “अहं छलु भति । तुभेहि अस्मदुपताय
समाते लेवेय मित्राय देवीय तिवे लेवेय अस्माच्छामि
आव” आहारेह । मे त्वं भति । पुरिमे पुत्रजनने मे
आति । किंतामह । किंतालय । किं वा दृष्टा किं वा
मेमिद्य किं वा समाप्रिता सर्वं विहरह ।” ३६०

“सर्वं छलु गौतमा ! इहेव अंभुदीने दीने भारदे
वाते वसुदुवारे नामे मरये होत्था (अस्मदो) । तस्य
त्वं वसुदुवारे मरये अस्मद्वं नामे राखा होत्था

1. A. C. H. अलस

2. Supply the rest from §§ 11-12.

(अथ यो) । तस्य यं समुद्राकारस्य जगत्स्य अद्वयता-
मते द्वादिश्वरूपेणमे दिक्षीमास विजयवदुमाये^१ नामं
केहे होरथा । तस्य यं विजयवदुमायस्य विद्वत्स्य यंच
आमसयाहं आमीय यावि होरथा ॥२१॥

तस्य यं विजयवदुमाये केहे वक्रार्हं नामं रतुकुडे
होतथा अहम्मिय जाय दुमद्विधासदे । से वक्रार्हं रतु-
कुडे विजयवदुमायस्य विद्वत्स्य यंचवहं आमसयाहं
याहेवहं पातेमाये विद्वदह ॥२२॥

तस्य यं से वक्रार्हं रतुकुडे विजयवदुमायस्य विद्वत्स्य
यंच भावसयाहं वद्वहिं करेहि य भरेहि य विद्वीहि
य रद्वीह्राहि^२ य पोवीतेमाये विद्वसे करेमाये
विद्वदह ॥२३॥

तस्य यं से वक्रार्हं रतुकुडे विजयवदुमायस्य
विद्वत्स्य वद्वहं पाहंयतलवरसत्यवाहायं असीहिं य
वद्वहं वाधेत्तलवरिकायं वद्वसु अतलेवु य कारकेसु य
मुसमाये भवह "न मुसेमि", अमुसमाये भवह
"मुसेमि" सि । एवं पातमाये भासमाये विद्वदमाये
लात्तमाये । ययं से वक्रार्हं रतुकुडे मुजहं वायं जम्मं
समालिखमाये विद्वदह ॥२४॥

तस्य यं तस्य वक्रार्हस्य रतुकुडस्य सरीरतयि
अवस्था कथाह तस्यसमर्तं सोलस रोगायंतां पात-
सुया अं जहा, माये १ आमे^३ २ जरे ३ दाहे ४ कुच्छि-
कुले ५ भर्तहरे ६ अरिमा^४ ७ अजीरह ८ दिष्टिभूते^५

1. A. लघुः

2. B. लघुः

3. A. B. H. लघुः

4. H. लघुः, A. B. अरिमा

5. A. B. दिष्टि

८ सुहुसुले १० चकारिह^१ ११ चच्छिजेयका १२ कस-
येयका १३ कहु १४ उदरे^२ १५ कोटे १६ अरुह

तस्य च मे यक्काहं रटुकुडे सोलसहिं रोमायमेहिं
अभिभूय समाले कोकुंभियपुरिसे सहाजेव २ ता यथं
जवासी, "तच्छह च तुमी देवाकुमिया : विजय-
वटुमाले सेहे विंवाहव-तिस-यटुकु-चसुर-महापदेसु"
महाया २ महदेसं लघोमेमाका यथं जयह, "यत्वं सल्लु
देवाकुमिया : यक्काहसरोपसि सोलस रोमायका
पाठमुया, तं जहा माले जाय कोटे । तं च इच्छह
विजयो वा विजयपुरी वा, जाययो वा जाययपुरी
वा यक्काहस्य रटुकुडस्य सोलससहं रोमायकात्" यत्त-
मवि रोमायकं उवसावित्तम्, तस्स च यक्काहं रटुकुडे
विपुलं अरुहसंप्यायं दलवह । यथं होत्तं पि तद्धं पि
जयोमेह" ३ ते कोकुंभियपुरिया राजेव करीमे उदरे-

तस्य च विजयवटुमाले सेहे इत्थं ययात्तुं लघोमका
सोम्या चित्तम् अहये विजता य विजयपुरी य सत्यलोका-
हवयया ससहिं २ जिहेहिमेहि चहिमित्तममेति २ ता सेजेव
यक्काहं रटुकुडे तेजेव जयायच्छंति २ ता यक्काहसरोपसं
करामुसंति २ ता तेहिं रोमायं निदायं पुच्छंति २ ता
यक्काहरटुकुडस्य यहुहिं अरुमेहि य उववटुमेहि य
सिमेदयामेहि य कममेहि य विरेयमेहि य सिंयमेहि य^३
अवराहमेहि य सपुतामकाहि य अतिचकम्मेहि य निह-
मेहि य मिरायेपेहि य तच्छमेहि य वच्छमेहि य हल्लोहि
सुलेहि य कदेहि य यमेहि य पुच्छेहि य यजेहि य

१. H. ७७७

२. H. उदरे

३. H.C.H. अरुह

४. H. सेयहि

उत्तरायसी तं परिभृत् न तं जितसस्य क्षणितसस्य चर्त्त
 चर्त्तित्वा चर्त्तता जाया याचि क्षणित्वा । न इच्छद् जितस्य
 क्षणितस्य ममे कामे न मोक्षं^१ न गणितस्य क्षिमेन पुन
 दुर्लभं वा परिभोगं वा करितम् । तं मोक्षं कालु ममे
 मयं गच्छे चर्त्तुहि गच्छेत्तादृशानि य पादुशानि ताल-
 शानि य मारशानि य वाहितम् या^२ । यत्तं संधिदेव २
 ता जर्त्तुनि क्षापाणि य जर्त्तुयाणि य निवस्यन्ताणि य
 गच्छेत्तादृशानि जायमानो पीयमानो इच्छद् तं गच्छं
 साहितम्, नो चेत्त तं मे गच्छे कच्छद् वा पच्छद् वा ।
 तच्छ तं सा मिया देवी लाहे नो कंचामद् तं गच्छं
 साहितम् वा पाहितम् वा लाहे मंता तंता अयस्यं-
 यथा^३ तं गच्छं दुर्लं दुर्लं परिचच्छद् ॥३॥

तस्य तं सा मिया देवी नयच्छं मासार्त्तं जर्त्तुयाहि-
 पुनकार्त्तं दारत्तं पयाया मे दारम् लादृशं^४ लाज चाति-
 हमिते । तस्य तं सा मिया देवी तं दारत्तं दुर्लं चंभच्छे^५
 पाच्छद् २ ता भीया चम्भच्छे^६ चर्त्तुयेद् २ ता मयं
 जयासी, “गच्छादि^७ तं दित्तामुमिम् । तुमे त्वं दारत्तं
 यमंते लक्ष्मिदेवाय लक्ष्माहि” ॥३॥

तस्य तं सा चम्भच्छे मियाद् देवीय ‘तद्’ ति लक्ष-
 मत्तं चर्त्तुयेद् २ ता लक्ष्मि जितस्य क्षणितस्य लक्ष्मि
 लक्ष्मिच्छद् २ ता मयं जयासी, “यत्तं कालु कामी ।
 मिया देवी नयच्छं मासार्त्तं लाज चातिहमिते^८ लाज
 भीया ममे सद्दुयेद् २ ता यत्तं जयासी गच्छादि^९ तं
 लाज लक्ष्माहि । तं संधिदेव तं कामी । तं दारत्तं चर्त्तं
 यमंते लक्ष्मिदेवाय लक्ष्माहि वा ।” ॥३॥

तस्य यं ते विजयं कृत्स्नं त्रीणि यन्मन्त्राहं यन्मि
यन्महं योऽसौ तदेव भीमं सन्मते लेख्यं मित्रा द्वेभौ
नेत्येव वयानन्द ५ सा भित्तं देखिं यत् वयामो, "यस्य
यं देवानुमिष्य तुभ्यं यत्नं गच्छे । तं जह्यं तुभ्यं यत्
यत्नं तप्यन्मुद्रितं ५ तन्मन्त्रं तया यं तुभ्यं यत्
नो विरा भवितुम् तत् तुभ्यं यत् जह्यं यत्नितुम्
भुविष्यत् ५ तन्मन्त्रं यत् जह्यं यत्नितुम् ५
विजयं तत् तुभ्यं यत् विरा भवितुम् ५ तन्मन्त्रं

तत्र यं सा मिया देवी किलजस्य मालिपस्य 'तत्र'
 ता वयमष्टुं विषयस्य वक्षिमुद्ये ॥ सा तं दारता रहसि-
 यमि भूमिपरेति 'रहसियस्य' भगवतोस्य वक्षिमाग-
 मायी ॥ विहरइ ॥

मयं कस्तु मेघमा ! भिक्षापुत्री दास्य पुरा पुराशरत्
—यमुनाभं कम्भाभं पात्रफलं पञ्चसुभञ्जमासी विहरद् ॥५॥

“विद्यापुत्रे न” भन्ति ! दारय इषोः पुत्र कालमात्रे
कालं किम्वा कहिं नविहतिह । । कहिं लवणविहतिह ।

‘गौतमा ! भिक्षापूर्णे दारय कृत्स्नं वासाहं
वरमातर्ह्यं बालहृत्ता कालमासे कालं क्रिया इदं
अंशुपुटीये दीये भारते जासे वेणुद्वन्द्विनिपात-
मूले सीहकुलमि सीहसारा उवयविलजिह्व । मे यं
तत्त्व सीहे भविस्मह अहमिह लाह साहनिह वधु-
वार्य, समविलकाह । मे कालमासे कालं क्रिया हसीरी
रज्जव्यभाह पुकुलीह उद्धीसेणं सागरोधमद्विदयमु
निरद्वयमु उवयविलजिह्व । मे तथो अर्धतरं उवयविलता
किरीचिवेय उवयविलजिह्व । तथो अर्धतरं मे लाहं

मेहे कुमारे ।

२ मेहे कुमारे

[1.—Raj Edwapat Singh Bahadur's edition, Calcutta,
Ben. 1933.]

[2.—Jainagaramdas Varshi edition; Benaroy Ben. 1935.]

तेस' कालेस' तेस' समसस' जया नाम नखरी
होतया (अपसयो) ॥ नीसे कं वंदा ॥ नखरीस अहिदा
उत्तरपुलिधमे द्वितीयास पुण्यभट्टे नाम चिदस होतया
(अपसयो) ॥ तयास स' जयास नखरीस केसिस नाम
रामा होतया (अपसयो) ॥ १ ॥

तेस' कालेस' तेस' समसस' समससस भतसयो
महावीरसस अतिवासी अल्लसुहम्ममे नाम चेर पंचहिं
असमारससहिं सहिं संपरिजुहिं पुण्यसुपुनिंभरमासि
समसासुमासं पुण्यमासि मुहं मुहियं बिहरमासि जेसिय
जया नखरी जेसिय पुण्यभट्टे चिदस तेससिय उवात-
पट्ट २ सा अहासदिसस उमाई हनिमभट्ट २ सा
संलमेस' तयसा अपसस' भासेमासि बिहरह ॥ ॥

(तस कं जयास नखरीस चरिसा निजसस ।
केसिसा निजसस । भस्मा चहिंसि । चरिसा कामेस
दिस' वाससुमास सामेस दिस' वज्जिमास ॥)

तेस' कालेस' तेस' समसस' अल्लसुहम्मसस
असमारसस जेहे अतिवासी अल्लसुह नाम चकावरे
जासमवासी अससुहम्मसस चेरस अट्टरयासते उज्ज-
वासु अहोसिरे मासकोट्ठीवास संलमेस' तयसा
अससास भासेमासि बिहरह ॥ ३ ॥

काकां १६ आइयवे १७ सुसुमां १८ इ य १९ चयरे य
पुंस्वरौ २० वास्य मनुवायोमिमे २१ २२ २३ २४ २५ २६ २७ २८ २९ ३०

“अहं यं भति । अमवेत्तं अमवेत्ता मन्वायोरेत्तं
नानायां मनुवायोरेत्तं अमवेत्ता अमवेत्ता अमवेत्ता यं
भति अमवेत्तायं के अहं पयवत्ते” । यत्तं यत्तं यत्तं ।
तेषां कालेयं तेषां समवेत्तं इहैव जन्तुदोषे इहैव
भारते वासे दाहिन्वाद्भरते रायविधि नामं नयरे
होत्या (अमवेत्ता) सुसुमित्तं वेदय (अमवेत्ता) ॥ तस्य
यं रायविधि नयरे सेविद्य नामं राया होत्या
(अमवेत्ता) ॥ तस्य यं सेविद्यस्य रयौ नंदा नामं देवी
होत्या (अमवेत्ता) ॥ तस्य यं सेविद्यस्य रयौ पुत्री
नंदाय देवीय अमय अमय नामं कुमारे होत्या अहीय
लावयवे, सेविद्यस्य रयौ मन्वाकलेषु मनुपयवत्,
तस्य रयत्तं य रयत्तं य कोत्तं य कोट्टागारं य यत्तं य
वाह्यं य पुरं य यत्तं य मयमेव मनुमेवमन्वा २
विह्वरद् ३३३

तस्य यं सेविद्यस्य रयौ पारिषी नामं देवी
होत्या ॥ यं पारिषी देवी अमवेत्ता अमवेत्ता पुत्तर-
लावयत्ताममवेत्ता ययविज्जंति सुसुमागारा
योहीरमायो २ यत्तं मत्तं मनुवेत्तं ययकूटसंविह्व
नयत्तंति मीमागारं सीतायत्तं ज्मायत्तं यत्तं मुह-
मतितायं कश्चित्तायं यद्विपुला ॥ इहत्तुता अमवी तं
मुमिक्तां उमिक्तायद् २ यत्ता अमवेत्तायो उद्वेत्तं २
यत्ता अमवेत्तायत्तं रायदेवमन्विषीय यदेव ज्मायत्तं

तत्पुं स मा चारिणी देवी शैलिकर्णं रक्ता एवं कुला
समासी इदुसुद्धा सवधि सवकिर्णसि निगीयद् २ ता
एवं जयासी, "मा मेघ वनमे वहासे सुमिणे कल्लेहिं
वावसुमिणेहिं वडिबुम्भिहिं," नि कद्दु देवपुसवका-
संभुद्धाहिं पल्लवाहिं भम्मिजाहिं कदाहिं सुमिणजा-
गरिणं वडिजागरमासी विहरद् ३२॥

तत्पुं स मे शैलिक राधा वल्लुसकालसमवधि विधि-
वल्गवकुसले सुमिणपाटल मद्दवायेद् २ ता चारिणीय
देवीय दिदुसस सुमिणसस कलं पुच्छद् ३३॥

एवं पुनिह्या समाधा ते सुमिणवाहुता सुमिण-
मत्पाई लहारेमाया एवं जयासी, "एवं खलु मामी !
अनं सुमिणसवधि जावालीयं सुमिणा तीक्ष्णं मदा
सुमिणा वावसरिं सवसुमिणा दिदुः । तत्पुं सामी !
चैरहंसमायरी वा वल्लुवट्टिमायरी वा करदंतंति वा
वल्लुवट्टिंति वा गमं वल्लुमाणांति समंति तीक्ष्णं
मदासुमिणायं हमे वल्लुदसं मदासुमिणे वसितायं
वडिबुम्भंति तं जहा, जय-वयहंसीह-अमिसेपदाम-
वधि-विषयरं उमयं कुंभं । वल्लुमसर-सागर-विनास-
भवक-रत्नकुचं विधिं च ३४॥ तत्पुं सामी ! मंठ-
लियमायरी मंडलियंति गमं वल्लुमाणांति समंति
वल्लुदसवहं मदासुमिणायं वल्लुवरं वरां मदा-
सुमिणं वसितायं वडिबुम्भंति । तं चौराणे च
सामी ! चारिणीय देवीय सुमिणे दिदुः । एवं खलु
सामी ! जयाई मासायं वल्लुवट्टिपुण्याय चारिणी

देवीं वयं दारुणं प्रयाजिह, ते वि न दारुणं वत्सर्गं
राया भविस्सह, अथजारे जा भाविधम्मा” ३११३

तस्य सौ सीमे पारिखीह देवीस दीसु मासिसु
विहङ्गुत्तिसु^१ तद्दस मासि वट्टमासि तस्म जाम्भस दीहल-
कात्तममर्यमि अयमेवाकुरे अकालमेहेसु दीहले
पात्तमवित्ता,^२ अत्तापो तापो अम्मदापो, पुत्तापो
तापो अम्मदापो, सुलद्धे स^३ तामि मासुस्सह जम्म-
लीविद्यकले तापो स^४ मेहेसु अभुत्तासु इत्तिवत्तस^५
दुक्खदापो जम्मपो जम्भेत्ता अत्तिहत्तापोपो दीहल^६
विधेत्ति,^७ तं स^८ अहमपि मेहेसु अभुत्तासु जाव
दीहल^९ विधेत्ति” ३११४

तस्य सौ सा पारिखी देवी तमि दीहलमि अविधि-
जमाहमि अमंभत्तादीहला अमंभुत्तादीहला मुक्का
मुक्का निम्मा दुक्कत्ता जाया ३११५

तस्य सौ सीमे पारिखी देवीस अत्तवत्तिहारिवापो^१
अमिंत्तरिवापो दावत्तिवारिवापो जेमेव मेधिस राया
तेमेव अवावच्छति २ ता स^२ वयं जयामी, “इत्थं सत्तु
जामी^३ किं वि अत्त पारिखी देवी मुक्का मुक्का अट्ट-
कापोजयात्ता विवायह” ३११६

तस्य सौ मे मेधिस राया तेमेव पारिखी देवी
तेमेव अवावच्छति २ ता तं स^२ वयं जयामी “किण्णं तुमं
देवाभुत्तिह^४ अट्टकापोजयात्ता विवायमि^५”

तस्य सौ सा पारिखी देवी सत्थं जयामी, “इत्थं
सत्तु जामी^१ जम अयमेवाकुरे अकालमेहेसु दीहले
पात्तममृह” ३११७

तस्य त्वं मे मेखिन् राया तं पारिविं देहिं सख
वयासो, "मा त्वं तुमं देखाकुमिस् ! अट्टलकाव'
किपादि, अहंशं तदा अरिसामि जहा त्वं तत्र अम-
मेवाहजस अकालदोहलस मयोरहसंयतो भवि-
स्सह" ॥१६॥

तस्य त्वं मे मेखिन् राया अमयं नामं कुमारे अट्टा-
जिह्वं २ तदा सखं वयासो, "सखं जन्तु पुता ! तत्र पुत्त-
मातयाय पारिवीह देवीस् अकालमेहेसु दोहले पाव-
स्सुय । तस्स दोहलस अहं वयासहिं तव्वतिं अवि-
हमासे सोहजमसंयतो विपामि" ॥१७॥

तस्य त्वं मे अमय कुमारे मेखिन् रायं सखं वयासो,
"मा त्वं तुममे तापो' सखं विपाम् । अहं त्वं तदा
करिसामि जहा मम पुत्तमातयाय पारिवीह देवीस्
अकालदोहलस मयोरहसंयतो भविस्सह" ॥१८॥

तस्य त्वं तस्स अमयकुमारस्य अममेजाहवे अजस-
त्थिस् समुच्चित्तस्था, "यो जन्तु कट्ठा मासुस्ससखं
उवायस' मम पुत्तमातयाय पारिवीह देवीस् अकाल-
दोहलस' मयोरहसंयतो करितस् सज्जत्त दिसेक'
उवायस' । अत्थिस् मम' सोहजमसंयतो' पुत्तस-
गाहस देहे महिहदिय' ३ सदासुवसे । तं मेयं जन्तु
ममं सोहजसालस सोहदियस्स अमयारितस संजस
अवीयसु दाभसंधारीयायस्स अट्टमभत्तं करिजिहिह-
त्ता पुत्तसंयतो देहं मममिकरेमासस' विहरितस ।
तस्य त्वं पुत्तसंयत्त देहे मम पुत्तमातयाय पारिवीह
देवीस् अकालमेहेसु दोहलं विषेहिह" ॥

यत्तं त्रैपेदेह २ सा पौनश्चमालं चमज्जह उच्चार-
वासवज्जुमिं पट्टितेहेह दपयत्तंतायं तुसहदं चट्टम-
भत्तं य चरित्तिराह २ सा पुनश्चमहयं देवं जयसि-
करीमाके चिट्टह ॥२८॥

तस्य त्वं मे पुनश्चमगत्तिह देवे चमज्जस कुमारस
चत्तिह पात्तामस्य । चमज्जं कुमारेण चामत्तिह समाके
चकालमेहे चित्तावह ॥२९॥

तस्य त्वं सा चरित्ती देवी चकालमेहेषु दीहलं
ममं चित्तेह २ सा गज्जहं मासात्तं पट्टिभुज्जात्तं मेहं
नामं तारयं चमज्जा ।

तस्य त्वं तस्य मैत्रस कुमारस चम्माचिखरो
चमुपुत्तियं नामकरयं च चरत्तमत्तं च चत्त-मत्तयं च
चोत्तियत्तयं च चमज्जा इहत्तियत्तारसमुत्तयं
करिषु ॥३०॥

तस्य त्वं तं मेहं कुमारं चम्माचिखरो गामत्तमे वाके
चोत्तियंति तिहि-करय-मुत्तियंति कलाचरित्तस्य चय-
त्तंति । तस्य त्वं मे अत्तामत्तिह मेहं कुमारं त्रेहादयाचो
गत्तियत्तहात्ताचो गत्तयत्तमत्तयत्तात्ताचो वात्तयत्ति
कलाचो मुत्तयो य चत्तयो य करत्तयो य चित्तया-
त्तिह, तं जत्ता, तैत्तं १, गत्तियं २, कत्तं ३, चट्टं ४,
गीत्तं ५, वात्तयं ६, चरत्तयं ७, चोत्तयत्तयं ८, चम-
ज्जत्तं ९, चूर्त्तं १०, जत्तात्तं ११, वात्तयं १२, चट्टा-
त्तयं १३, चोत्तयत्तं १४, इत्तमत्तिहत्तं १५, चत्तयत्तिहि
१६, वात्तयत्तिहि १७, जत्तयत्तिहि १८, चित्तयत्तयत्तिहि १९,

सयसविहिं २७, सयसं २९, पडिलिं २०, मागविहिं २३,
 गार्ह २४, गीहं २५, सिलोयं २६, हिरण्यकुलिं २७,
 मुखणकुलिं २८, सुखकुलिं २९, आभरसविहिं ३०,
 लोकोविहिं ३१, दत्तिलोयं ३२, पुरिमलवस्यं
 ३३, दयलवस्यं ३४, गयलवस्यं ३५, नीललवस्यं ३६,
 सुखलवस्यं ३७, क्षाललवस्यं ३८, दंशलवस्यं ३९,
 अशिलवस्यं ४०, मखिलवस्यं ४१, कलाखिलवस्यं
 ४२, वायुविहिं ४३, वायारमायं ४४, नगरमायं ४५,
 गृहं ४६, पडिगृहं ४७, चारं ४८, पडिचारं ४९, चक्रगृहं
 ५०, नयलगृहं ५१, मयलगृहं ५२, लुहं ५३, विलुहं ५४,
 लुहलुहं ५५, पडिलुहं ५६, मुहिलुहं ५७, वायु-
 लुहं ५८, लमायुहं ५९, वैश्वं ६०, हयस्यमायं ६१,
 धनुष्येयं ६२, हिरण्यपायं ६३, मुखणपायं ६४, सुख-
 शेयं ६५, लट्टशेयं ६६, वातिलोयं ६७, पलशेयं
 ६८, कलागशेयं ६९, मलशेयं ७०, मिश्रीयं ७१, स-
 लस्यं ७२ ॥

तस्य यं से कलापरिह मेहे कुमारं सताषो कलाषो
 सिखाविता अयमाधिक्यं अतिथं यथोहं ॥२॥

तस्य यं तस्य मेहेस्य अयमाविधरी तं कलापरिहं
 मधुरेहिं यथोहं विपुलेयं नयमल्लालंकारेयं सङ्का-
 रेति २ सा विहलं जीविधारिहं विहदायं दलयेति २
 सा पडिविसरुति ॥

तस्य यं से मेहे कुमारं वायलपरिकलापेहिस नय-
 नमुकपडिविहिय अह्वारसविहिंस्वमारदेधीभासाविता-
 रस्य आस ॥३॥

तस्य यं तस्मै मेहस्तं कुमारस्तं भव्यापिबरो सोढ-
 यासि तिरहि-अरस्त-अरस्त-अमुक्तंमि मेहं कुमारं सरि-
 सेहिती रावदुलेहिती काकिरिपारिं सट्टुहिं राववर-
 द-सगहिं सट्टिं जगदिहरीयं काकिं तिरहावेनु ॥२५॥

तस्य यं से मेहे कुमारे कर्मिभावाऽजवरस्तं दुहुमा-
 वेहिं सुहंमस्तद्वहिं जगतदयोऽंमजनेहिं जतीसद्वदु-
 सहिं रावदुहिं सट्टमिजगमाये २ रावजालिजलमाये ३
 मादुदस्तं कामवीयं सट्टकुमजमाये विवरह ॥२६॥

तिरहं जालेहं तिरहं समस्तं समये भगवं महावीरे
 दुह्यादुपुविहं जगमाये गामाकुमाये दुहलमाये सुहं
 सुहेयं विवरमाये तिरहमेव रावजिहे नमरे गुणगिलम
 मेहस्तं तिरहमेव जगमायेह काव विवरह ॥२७॥

तस्य यं से मेहे कुमारे यं सुहलमपुविस्तम सतिष्ठ
 समस्तं भगवचो महावीरस्तं भाजमस्तपविनिं सोढी
 विस्तम हट्टुहे सोहुंविजपुगिरे सट्टुहिह २ ता यं
 यमायो, "जिहामेव मो देवापुमिया ! जाजग्यहं
 "भावरहं कुलमेव" सट्टुवेह" ॥२८॥

तस्य यं से मेहे कुमारे जाजग्यहं भावरहं दुहदे
 कमाये तिरहमेव समये भगवं महावीरे तिरहमेव जग-
 मायेह जाट विरहयं यज्जुवासह ॥ तस्य यं समये
 भगवं महावीरे मेहस्तं कुमारस्तं तीसे य महादम-
 दालिप्राय परिसाद्य विनिनं भम्ममाहक्यह ॥२९॥

तस्य यं से मेहे कुमारे समस्तं भगवचो महा-
 वीरस्तं सतिष्ठ भग्ने सोढा विस्तम हट्टुहे तिरह-

मेव चम्मापिखरो तेवामेव उवाच ॥ इह न ता चम्मा-
पिखरं वायउहं करेह न ता यत्तं वयासी, “एवं खलु
चम्मयाओ ! मय मज्झस्स भगवतो महावीरस्स
अतिथिं अस्मे निरुत्ते वे वि यत्तं चम्मे इच्छिअ वट्ठि-
च्छिअ चम्मिअ ॥ तं इच्छामि तं चम्मयाओ ! तुम्हेहिं
चम्मसुख्खाय चम्मोवे समवस्स भगवतो महावीरस्स
अतिथिं भुट्ठि भविताणं आगाराओ अण्णारिअं पय-
इत्तय” ॥२६॥

तएवं ता भारिणी देवी तमस्मिद्धं पश्यंते अथिअं
कथं तिरं सोझा रोपमाओ विलज्जमाओ मेहं कुमारे
एवं वयासी । “तुमं भि लया ! अहं भगे पुत्ते इट्ठि
अत्ते पिअ ॥ नो खलु लाया ! अहं इच्छामो खल-
मवि विव्वओगं वडिअ ॥ भुज्झहि ताव लाया !
मासुखस्स भोगे लाज यत्तं जीवामे । तथो चच्छा
अम्हेहिं कालतयहिं परिणववअ निरजयवत्ते पय-
इत्तय” ॥२७॥

तएवं मे मेहे कुमारे चम्मापिखरिं यत्तं पुत्ते
समवे यत्तं वयासी, “तदेव तं तं चम्मयाओ !
अदेव तं तुम्हे यत्तं वयाह । एवं खलु चम्मयाओ !
मासुखस्स भगे अभुत्ते अतिथय असासय जसवस्स
उत्तहुवाभिभूय विजुल्लयार्थत्ते अविसे जलसुखय-
चमाये कुसगाजलविदुमज्जिमे संमज्जराजसरिसे कुवि-
यार्थकारोवमे चच्छा पुत्तं च अयस्सविज्जलदुमिज्जे ।
मे के तं लाजह चम्मयाओ ! के पुत्तिं जमयाय के
चच्छा जमयाह, तं इच्छामि तं लाज पयइत्तय” ॥२८॥

सयाची अम्मापियरो सर्व जयाची, "तहेच तं तं अम्मा-
याची : जहेच तं तुझे मजं जयेह ॥ सर्व सत्तु निर्गति
पावयये कोयाचं कायराचं कापुरिसाचं इहलोणपहि-
बहुचं परलोडनिधिआभाचं दुरजुवरे पावयलवकच ॥
को येव तं भीरवस मत्त किं जि दुकरं करवयाच ॥
तं इच्छामि काचं पावहताच वडव ॥

तस तं तसस मेहुसस कुमारस अम्मापियरो तं
सर्व जयाची, "इच्छाची ताव जाया ! मगदिवसमवि-
तच रावमिरिं पावित्तच" ॥

तस तं से मेहे कुमारे अम्मापियरमकुवतायाची
तुमिचीस मंविट्टुइ ॥६४॥

तस तं से मेहेस रावः कोहुंजियपुरिसे सकुदा-
येह ॥ सा सर्व जयाची, "सित्तमेव मो देवातुच्चिया !
मेहुसस कुमारसस महत्तं महारिहं महत्तं विठलं रावा-
भिसेयं जवट्टुवेह" ॥ तस तं से कोहुंजियपुरिसा
तहेच रावाभिमेयं जवट्टुवेति ॥६५॥

तस तं से मेहेस रावा जहुहिं तळयायमेहिं इंड-
सायमेहिं संचरिबुडे मेहं कुमार अट्टसयाचं सोव-
सिचयाचं कलयाचं जलेहिं रावाभिमेयचं अभिमिं च-
माची सर्व जयाची, "जय २ चंडा ! जय २ महुडा !
भहुदं ति; अजियं जियाहिं, जियं पातजाहि, जिय-
मळमे जयाहि" ति कट्टु मयसहुदं पळंजद ॥

तस तं से मेहे रावा जाय ॥६६॥

* तस तं तसस मेहुसस रावची अम्मापियरो सर्व

जयासी "मह लावा : जिणे दलजानी किं ते का-
ण्यानी ।"

तस क' से मेहे राया अम्माविचारी जय जयासी
इच्छाचि खं अम्माजाची । कुलियावयाची राजदरवा
पडिताई च आशियं कामजयं च सदुदाविचर "॥३३॥

तस क' से मेहे राया कीर्तुचिचपुरिसे सदुदाविच
२ वा शयं जयासी "गच्छादि क' तुळी देवाकुपिडा ।
मिरिघराची तिमिसवसवराई मदाय दीहि' मय-
महमसेहि' कुलियावयाची राजदरवा' पडिताई च
अवसेह, कतोच' मयमहमसेच' कामजयं सदुदाविच" ॥

तस क' से कीर्तुचिचपुरिसे तज्जेच करेनि ॥३४॥

तस क' से कामचि ऐकियं राखं करजलमजलि
अदुदु शयं जयासी, "लंदिमह क' देवाकुपिडा । खं
मह करविचर" ॥

तस क' से ऐकिय राया कामजयं शयं जयासी,
"गच्छादि क' तुळी देवाकुपिडा । कुरमिया मंथोद-
राच' भिक्षुं इच्छवाम पात्रालेहि मेवाम चठाफलदा
पोसीह सुद्धं धंधिला मेवकुमारस अठरगुलधरले
भिरजमवापाठगी जेहे जमोहि" ॥

तस क' से कामचि तज्जेच जेणे ॥३५॥ ॥३६॥

तस क' मेहकुमारस काळा मदाविचर' हंसल-
वधपत्रसाहसच' अजलेसे पडिच्छह २ वा सुर-
मिका मंथोदराच' पत्रालेह २ वा करसेच पोसीह
चंदसेच' अमुकी दलज २ वा मेवाम पोसीह धंधि-
रचा रयचसमुत्तमंति पडिच्छह, बारिघारा-द्विस्त-

[illegible][illegible]

• तब यह मेरे सुचारु गति-कोटि-पुनः-संकीर्ण
मेरे अन्तर्गत-वर्ग-मार्ग-काम्य-प्रकार-विषय-अभिव्यक्ति-
करिता-परिचित-उत्तर

तस्य क' से भोजिष्य वाक्ता भोजिष्यिष्युषिसे यदुदा-
 बिष्ट न ता एतं यथाही "विष्णोर्मेव भो देवायुमिया ।
 कर्तव्यमेवमयमंविदिष्टं पुनिसहस्रव्यादिभि" श्रीं
 सप्ततुष्टेय ४

तथा च तै श्री श्री विष्णुपुराणस्य सोमं दशमस्कन्धे ॥४३॥

सम्. सं. मेदि कुमारी रीति दुसुवह' र ता: सीद्दामन-
वरजस परम्पराभिमुदि सज्जिसरु ॥४४॥

सद्यः यः तस्मै मेधुरसं कुल्लरकस्य मायां यदाप्यतः

यथाहिं कर्तन्ति न ता अर्हन्ति नमस्कन्ति न ता मयं
 कथामी, “यस्य खं देवाकुम्भियाः । कर्मणो पुनो हर्तुं
 कर्ते विद्य । ते जज्ञा नामस्य लप्स्यते इवाः यत्रमे इवाः
 कुमुदे इवा पंके । आस जनेसु^१ संवह्तिवस मो वलि-
 प्पइ पंकरयव^२ नो^३ वलिपइ ललरयव^४ सयामेव मेहे
 कुमारे कामेषु जाण मोयेसु संवह्तिव^५ नो वलिपइ
 कामरयव^६ नो वलिपइ भोगरयव^७ । यस खं देवा-
 कुम्भियाः । संसार-भवच्छिन्नी, भीरु कम्मसत्तराज-
 यव^८, इहइ देवाकुम्भियाव^९ वलिय भुद्धि भविता
 आगाराओ अण्णारिअं पणइसस । तं चमे देवाकु-
 म्भियाव^{१०} निरसभिवज्जं^{११} दलयाओ, पडिभ्भुत्तु खं देवा-
 कुम्भियाः । निरसभिवज्जं^{१२} ॥२०॥

तस्य खं कम्मो भाव्य महावीरो मेहकुमारस्य चम्मा-
 पिउहि मयं तुतो ममाये सयमट्टं लम्भं पडिभुजेहअरिः ॥

• तस्य खं मे मेहे कुमारे कम्मसत्त भावयो महावी-
 रस्य वलिप्याओ ललरयवलिप्यं^१ दिशिभातं पणकुमेह^२
 न ता मयमेव चाभरयमल्लालंकारं मुखहं ॥२०॥

तस्य खं मेहकुमारस्य भाव्य इंसलअखयेव पण-
 साइयव^३ चाभरयमल्लालंकारं पडिपणइ न ता चण्डि-
 विविभुजमोखी न रोयमाओ न मयं कथामी, “अइसस
 लावाः । पडिपणव^४ लावाः । चमिअं ४ खं हर्तुं नो यथा-
 यव^५ । कर्मणि सयमेव^६ मयमे भवत^७ ति अट्टहु मेह-
 कुमारस्य चम्मापिउरो ममखं भाव्य महावीरं वंरन्ति
 नमस्कन्ति न ता कामेव दिअं पाठअसुवा तमेव दिअं
 पडिमावा जह्ण ॥

धारतेसु विभवजमस्येसु मेहेस्य कुमारस्य द्वाद्धाने
मेहेवास्यधारय जाय ॥३४॥

तस्य त्वं समक्षा निर्माणा पुण्डरीकाकरललातसमर्थमि
त्रायकास पुण्डरीकास परिग्रह्यकास भव्याकुलो ऽभिताय
उद्धारस्य य पामयवस्य य चन्द्रवह्मसाया य निगताह-
माया य चप्येवईजा मेहे^१ कुमारं दृष्टेहि^२ स^३ षट्पटंति
एवं पायहि^४ सीमे^५ पोष्टटे जायमि । एवं महातिथं च
तं रक्षति मेहे कुमारे नो संचासमि सक्षमयि चरिहि^६
निमीलितस ॥३५॥

तस्य त्वं तस्य मेहेस्य कुमारस्य अग्रमेवाकृते
अश्वरिष्य^१ समुच्चलितया, "एवं सक्तु चहं मेदिम-
स्य रक्षो पुनः, धारिणीयदेवीय अक्षय मेहे कुमारे ।
तं जया^२ त्वं चहं कुमारस्यै वसामि तया त्वं मम
समक्षा निर्माणा प्राद्यायति सङ्कारंति । अक्षमिहं च
तु चहं अक्षगारिथे अश्वहस्य तक्षमिहं च मम समक्षा
निर्माणा नो प्राद्यायति नो सङ्कारंति चतुस्तरं च त्वं
समक्षा निर्माणा राक्षो पुण्डरीकाकरस^३ जाय मम
संषट्पटंति नो संचासमि सक्षमयि चरिहि^४ निमीलि-
तस^५ तं सीमं सक्तु मम^६ कर्त्तव्यं पाठ्यमावाय^७ रक्षणीय
समक्षं भयतं महावीरं चापुच्छिता पुनरपि आभार-
मज्जे अक्षितस," ति सट्पटु एवं सवेईह २ तस्य षट्-
पुण्ड्रपट-वसट्पट-मायसमय शिरयवर्द्धितसि^८ च तं
रयमि^९ सवेईह २ तस्य कर्त्तव्यं पाठ्यमावाय^{१०} रक्षणीय

1 D अक्षि 2 D लेख 3 B लस्य 4 D जया 5 B अपुच्छ
the rest from the preceding section. 6 D B विनिमित्तस्य
7 B लस्य 8 D लस्य 9 D लस्य

इयं परादिपिङ्गुलं किं चित्त्वानि रित्यादिभूति, दशमिभ-
ताककारकद्वयं सप्तमं तुरेयं तद्वदमहात्म्यं मेहतं भाव-
नम्, 'सि कदद्दु सयं ववेदिमि २ ता सयं महं मेहतं
भावमि । तन्मयं तयं वा पयं वा कदुं वा कदम्य वा
तम्य वा भावुं वा सयं वा, तं सयं तिवभूतो
काहुविम २ पार्यं तदुरेमि, तन्मयं तिवदद् २ ता
सयं पावेमि ।

तस्य श्री सुखं विद्या ! रामसेव संकलनस्य अष्टमसं-
स्करणेन प्रकाशितं भवितुमर्हति विदुषि ॥

तस्य च यस्याया ज्ञाया निष्कालसमर्थसि विदुः-
सुलभासंसि वाजय-संधस-समुद्रिष्यं मुक्त-लभ-यत्त-
मास्यमलोमदीविषयं मद्राभ्यकरेयं दुययदीयं वरा-
दय-लालायंयलिनीसु यकतिनु यमसि यदुजे सीदा य
यमया य दीवा य रिच्छा य चित्तया य मियाला य
संयया य सेवीय ये मंडले लेखेय यजमाच्छति २ का
अव्याभवाभिविदुदुया यमयो विलधम्मैयं चिह्नंति ।
तुमे पि मेहा ! तंसि येव मंडले लेहिं यदुहिं सीसेहिं
जाय समसहिं सति यमयो विलधम्मैयं चिह्नंति ॥६७॥

तस्य यं तुमे मेधाः शायं गतं कङ्कुदस्मानि
 त्ति कद्दु शायं निविशते । तस्मिन् यं यं यन्तरि
 शयति हि यन्तरि हि यन्तरि यन्तरि यन्तरि ॥ २ ॥
 सत्यं यन्तरि हि । तस्य यं तुमे मेधाः शायं कङ्कुदस्ता
 पुनरपि शायं निविशति यन्तरि त्ति कद्दु तं सत्यं न
 यन्तरि हि यन्तरि न ता शायं यन्तरि यन्तरि यन्तरि
 ये यन्तरि यन्तरि यन्तरि यन्तरि यन्तरि यन्तरि ॥

तस् खं तुमे मेधा ! तस् पाशाकुर्वणस् मासुक्ता^१
उव वहे ।

तस् यं मे अयद्वे चत्तुह्दत्ताई राईदिसाई^२
तं वयं मामेह^३ २ त्ता मिद्रिय अवरय^४ वयसंते
विठवाय^५ यावि होत्ता ॥६५॥

तस् खं ते वयजे सोहा लाय ससया तं अयद्वं
वयसंते विठवाय^६ यासंति २ त्ता अतिमयविश्वमुद्रा
मयवाय^७ य कुहाय य विवायाय अभिभूया^८ समाया
तायो मंढलायो वज्जिनिमज्जमंति २ त्ता दिवोदिशं
विज्जसरित्ता ॥६६॥

तस् खं तुमं मेधा ! कुसले उवा-अवजग्गि-देहे
तंति वेव मंढलंति विववुत्तय परवित्तंति सविज-
जिह्व । तस् खं मेधा ! तस् सरीरजंति उवजला वेवया
वावभूया । तस् खं तुमं मेधा ! तं उवजलं वेवयं तिचित्त
राईदियाई वेवमाणे यं वाससयं परमावयं मालइत्ता
इहेय जंयुह्दीये दीये भारदे वासे रायजिहे नवरे मेवि-
यम्म रंणी पाविणीय देवीय कुविहंति कुमारताय
पञ्चायाय ॥६७॥

तस् खं तुमं मेधा ! चासुपुत्थेयं जयववायायो
निवसंते समाने उम्मुक्कपालभावे लोत्तययं असापने
मम अतिस् मुहे भविता आगारायो अयवारिजं
वयद्वय ॥६८॥

तं अद्वं तुमे मेधा ! तिरिज्जलीसिमुज्जायय^१
अवज्जित्तुसम्मन-रज्जवेयं मे वाय^२ पाशाकुर्वणस् अंतरा
वेव संधारिय सो वेव खं विविज्जसे किमंज पुव तुमे

मेधा । ह्यासि' विठलकुलसमुपभवे' लङ्घयिदिप' सव' तद्दृष्टास-वत-वीरिय-पुरिमङ्गार-वरङ्गम-संशुली' भम चंतिम पयमदय समायी समकार्य निगंधास' रायो वात-कास य मुच्छसास लाव निगन्धमायास वाससंघट्टासि यो सम्म सहेसि तिलिक्कासि वहिवासेसि ।" ॥६३॥

तस्य स' तरसं मेहस्य अयगारस्य समसरस भम-यसो महावीरस्य चंतिम पयमदं कोट्टा विमम्य सुमेहिं परिणामेहिं पयस्येहिं चम्पवसायेहिं आहसरते सम्-पयसो । तस्य स' से मेहे अयगारे सयमदं सम्म चमितमेह २ ता चक्षुतारमठो चेत चिट्टह ॥

तस्य स' समये भगवं महावीरे चक्षुया कसाहं वहिया अयवयविहारं विहरह ॥

तस्य स' से मेहे अयगारे विविहेय' तयोक्तमेयं चक्षुय' भावेयाये विहरह ॥

तस्य स' से मेहे अयगारे तेष' तरालेय' विपुलेय' तयोक्तमेयं मुक्ते मुक्ते मुक्ते निमसे निस्सोक्तिम त्रित्रित्रिदिवा भूय चट्टिचम्पावकट्टि किमे धमकि-संतम आस आवि होत्वा ॥ कीयं कीयेय' मच्छह कीयं कीयेय' चिट्टह । भास' भासिला मिलाह' भास' भासमाये मिलाह' भास' भासिस्साभि ति मिलाह' ॥ से कदा नामम इंगलसमहिवा इ वा कट्टसगहिवा इ वा वनसगहिवा इ वा मच्छदं मच्छह मच्छदं चिट्टह मया-मेव मेहे कुमारं मसदं मच्छह मच्छह चिट्टह ॥६६॥

तेष' कालेय' तेष' समयसं समये भगवं महावीरे प्रासगिहं नहरं समीसहे ॥

थाह' आरोहेह जाय काल' अथवाअंशमादी विष्-
रह' अर्थात्

तस्य यं ते देवा भजयन्ता मेह' अथवाअंशमादी विष्-
लाय' विष्णुविराजं करेति । तस्य यं ते मेहे अथवाअंशमादी
पुष्पाक्षय काभाई कायव्यवस्थितं पादविष्णु मासि-
जाय संलेहकाय' अथवाअंशमादी विष्णुविराजं अथवाअंशमादी
काय विष्णुता अथवाअंशमादी विष्णुता' अथवाअंशमादी
विष्णुता अथवाअंशमादी विष्णुता' अथवाअंशमादी

तस्य यं ते देवा भजयन्ता मेह' अथवाअंशमादी कायव्यव-
स्थितं २ सा परिशिष्टावस्थितं अथवाअंशमादी करेति ।
तस्य मेह' अथवाअंशमादी विष्णुता' अथवाअंशमादी विष्णुता
अथवाअंशमादी विष्णुता अथवाअंशमादी विष्णुता' अथवाअंशमादी
"यस्य अथवाअंशमादी विष्णुता' अथवाअंशमादी विष्णुता
पुष्पाक्षय काभाई कायव्यवस्थितं पादविष्णु मासि-
जाय संलेहकाय' अथवाअंशमादी विष्णुता' अथवाअंशमादी
विष्णुता अथवाअंशमादी विष्णुता' अथवाअंशमादी

तस्य यं भजयंतीत्यनेन समर्थं भजयं महांतीरे इति
अथवाअंशमादी, "मेह' अथवाअंशमादी कायव्यवस्थितं काय-
विष्णुता' अथवाअंशमादी विष्णुता' अथवाअंशमादी

"यस्य अथवाअंशमादी विष्णुता' अथवाअंशमादी विष्णुता
अथवाअंशमादी विष्णुता' अथवाअंशमादी विष्णुता' अथवाअंशमादी

"यस्य यं भजि ! मेहे ताभी देवलोकाभी अथवाअंशमादी
अथवाअंशमादी अथवाअंशमादी अथवाअंशमादी अथवाअंशमादी

गीतम् । महांतीरे इति अथवाअंशमादी विष्णुता' अथवाअंशमादी
अथवाअंशमादी अथवाअंशमादी अथवाअंशमादी अथवाअंशमादी

यस्य' सत्तु' जंजुः' समयेण' भगवसा' महावीरेण
 कथोपाज्जममिमित्तं' पट्टमसस' नाजज्जसससस' यजमद्वे
 सज्जसे' ति वेमि ॥ पट्ठमं' यजमयस' यजमत्तं ॥
 मज्जुरेहि' निज्जवेहि' जयवेहि' बोद्धयंति' आचरिया ॥
 सीसे' कच्चिन्नि' खलिय' जह' मेहमुत्ति' महावीरो ३१३ ३५३७
 (अनात्मनश्चात्तुपरव' यत्ते' हृत्तये' यत्तं' यत्तयत्तं)

३. तावस-परिव्यायगा ।

(Copied from Jaināgastadaya Samiti edition.)

ये के हमे' मत्ताकुलसा' ज्ञातपत्तया' तावसा' मयंति,
 तं जहा—कीलिया' कीलिया' कीलिया' जससई' मज्जइ
 चालई' कुंभवट्ठा' इत्तुज्जलिया' इम्मज्जसा' सन्धवलसा'
 निवज्जसा' अणज्जसा' इत्तिज्जसकुलसा' जलरकुलसा'
 मंअधमसा' कुलधमसा' मित्तुट्ठा' इत्तिज्जसा' जह-
 इट्ठा' दिशापीविशयो' वाज्जामिणी' यंयुवामिणी'
 जिलवामिणी' जलवामिणी' जेलवामिणी' मयज्जसुत्तिया'
 अंयुभज्जिणी' वाज्जज्जिणी' येज्जलभज्जिणी' सुत्ताहारा'
 कंदाहारा' लयाहारा' पलाहारा' पुष्पाहारा' जोयाहारा'
 परिशद्वियकंजुसलसवपलपुष्पकलसाहारा' जलामिसेज-
 कटिकगमभुसा' आयाकसाहि' यंचमित्तवेदि' इत्तोल-
 सीत्तिपं' अंयुसीत्तिपं' पिण' अपमार्ज' करेमाणा' जहूई'
 आसाइ' परिज्जायं' पाउयंति' जहूई' आसाइ' परिज्जायं'
 पाउयिणा' कालमासे' जालं' किट्ठा' लुट्ठोमेणं' कीदमि-
 कसु' देवेषु' देवताह' लज्जवत्तारो' भवंति, पत्तिषोवमं

वासस्यसहस्रस्यभद्रिर्त्तुः । आराधनाः । सो
दृष्टत्ते समदृष्टे (१७) ॥१७॥

ये ते इमे जायन्तेषु जायन्तेषु वासस्यसहस्रस्य
भवन्ति, तं जहा--कंदम्विषा कुक्कुदया मोक्षरिषा मोक्ष-
रद्विषिषा नक्षत्रमोक्षा, ते वा सम्यक् विहारिषा विहार-
माया यदृष्टं वासाहं सामस्यपरिचयतं पाठयति यदृष्टं
वासाहं सामस्यपरिचयतं पाठयिता तस्य जायन्ते
अवालीद्वयमिष्टता कालमासे कालं विष्ठा उक्तोमेव
सीदन्ते कथं कंदम्विषा देविषु देवताय उक्तवतारो
भवति, तद्धि तेभिर्गर्ह तद्धि तेभिर्दृष्टे (१८) ॥१८॥

ये ते इमे जायन्तेषु परिचयमाया भवन्ति, तं जहा,
संघा जीर्ह कविता मित्रता ईशा परमईसा यदृष्टत्ता
कुक्कुदया कंदम्विषायाया, तस्य सत्तु इमे यदृष्ट
माहस्यपरिचयमाया भवन्ति, तं जहा--जगद्दे वा करमई
सं यदृष्टे वा परासरे, कथं दीक्षायाये वेद्य, देवताये ज
नारस ॥१९॥ तस्य सत्तु इमे यदृष्ट सत्तुपरिचयमाया
भवन्ति, तं जहा, सीदन्ते समिहारं वा समई भवई
तिव, विदेहे रायाराया,^१ रायारामे बलेति य (१९) ॥१९॥

ते वा परिचयमाया रिक्तवेदलसुखेदशामनेय-
अद्वयस्येयद्विहासार्थवमायं निषेदुद्धृष्टार्थं संगीत-
तार्थं सरसस्यार्थं यदृष्ट वेद्यायं सारता वारता वारता
वारता यदृष्टवे, सत्तुलेनविमारता, संघाये, सिकता-
अये वायारये इदि विमर्तं लोतिलामयये अरविषु य
अमस्यस्यु य सत्तुषु सुपरिविष्टिषा यावि हीता ॥२०॥

• ते वा परिचयमाया द्वायधर्मं वा सौयधर्मं

तेषि च परिखायमात्रं यो जम्बू वाकावलि-
जम्बूरावरताइ' अथाह' पारितस, कस्यात्थ मङ्गल
पाठरताइ ॥

तेषि च परिखायमात्रं या जम्बू द्वारं वा
अनुवारं वा कनावलि' वा मुक्तावलि वा कयातावलि
वा रयकावलि' वा मुरति वा कंडमुरति' वा वातंथं वा
लिसरत्तं वा कटिचुत्तं वा दममुद्रिकावर्तत्तं वा कट-
याशि वा तुद्रिकाशि वा अंगयाशि वा केकराशि वा
कुंजलाशि वा मरुत्तं वा पुलायशि वा विषद्विषय,
कस्यात्थ कनेत्तं तंविमत्तं पविस्सदत्तं ॥२७॥

तेषि च परिखायमात्रं यो जम्बू चण्डलुमत्तं
वा चंदसेत्तं वा कुंजुमेत्तं वा नार्यं चण्डुलिंपितम्,
कस्यात्थ मङ्गल अंगामद्विषाइ ॥२८॥

तेषि च जम्बू मातहस पाथय जलस्स पडि-
माहितस, से विज्ज जहमासे यो चेत्तं चण्डहमासे,
से विज्ज विमिषोदस यो चेत्तं कट्टमोदस, से विज्ज
दिससे यो चेत्तं अदिससे से विज्ज विवितास यो चेत्तं
हत्थवायचमचमसपक्खालवट्टाय सिवाइत्तस वा ॥
तेषि च परिखायमात्रं जम्बू मातहस चट्टाट्टय
जलस्स पडिमाहितस से विज्ज जहमासे यो चेत्तं
चण्डहमासे, से विज्ज दिससे यो चेत्तं अदिससे, से
विज्ज हत्थवायचमचमसपक्खालवट्टाय यो चेत्तं
विजितस वा सिवाइत्तस वा ॥२९॥

ते च परिखायमा प्रकाशितं विहारिणं विहर-
माया जम्बू वाकाह' परिषायं पाठयति अनुह' वासाह'
परिषायं पाठयिता कालमासे जालं विज्जा जङ्घिसेत्तं

संभोज्य कस्ये देवताम् उदयतारो भवति, तद्धि तेमिं
मई तद्धि तेमिं दस सागरोवमाहं तिई पण्यता, सेमं
तं सेव (१२) (सु० ३८) ११३३

तेमं कालेयं तेमं समयसं चम्यजस्य परिखा-
जस्य मत्त अतिवासिसयाद् गिरदकालसमयसि
जेहुसुलमासंमि मंगाय मवानदेव उमंथो जलेयं अधि-
प्रपुराचो कपराचो पुनिलमालं कपूरं अंबाद्विजा विद्या-
याय ११३४

तस्यं तेमिं परिखाजसाकं तीसे अगामिषाम्
क्षिणोवासाय दीहमहुय अहवीर अंमि देसंतर-
मकुपलायं से पुण्यगद्विज उदय अकुषयिणं परिभुज-
सासे भीषे ११३५

तस्यं ते परिखाजता भीषोदगा अभाया त-
यस्यं परितमममाया २ उदगदातारमस्यममाया अकु-
मण्यं सदुदावेति २ ता स्यं जघासी "स्यं अस्तु देवा-
मुधिया ! अमं इमीसे अगामिषाम् जाय अहवीर अंमि
देसंतरमकुपलायं से पुण्यगद्विज उदय भीषे, तं सेमं
अस्तु देवामुधिया ! अमं इमीसे अगामिषाम् अहवीर
उदगदातारस्य सय्यचो अमेता मग्नदद्विजस्यं करि-
तायं" ति उदुदु अथममण्यस्य अतिम सचमहुं पडिसु-
कंति २ ता तीसे अगामिषाम् जाय अहवीर उदग-
दातारस्य सय्यचो अमेता मग्नदद्विजस्यं करंति
२ ता उदगदातारमस्यममाया दीष्टुं मि अथममण्यं
सदुदावेति ११३६

अथममण्यं सदुदावेति स्यं जघासी "इह स
देवामुधिया ! उदगदातारो कतिप, तं सो अस्तु कप्यइ

अम्हं अदिग्गं तिविहारां अदिग्गं साद्विज्जणम्, तं मा
 खं अम्हे इयामिं पावइज्जानमि अदिग्गं तिविहारी
 अदिग्गं साद्विज्जामो, मा खं अम्हं मयत्तोयं मविस्सइ ।
 तं मेयं जालु अम्हं देवायुष्मिण ! तिवट्ठय यं भुज्जिपाथो
 यं कंयविपाथो यं करोहिपाथो यं भित्तिपाथो यं
 इण्णालयं यं चंभुसयं यं केहरियाथो यं पविलम् यं
 मयैत्तिपाथो यं क्षणम् यं वातुवाथो यं पाउवाथो यं
 पाउरताथो यं मणिं मड्डिनां मंमं महाक्कइं ओमाहिना
 जालुयासंधारम् संवरिता संलेइयाकुसियायं भत्त-
 पायपट्टिवाइमिस्सयायं वाओव्वावायं कालं च्चत्त-
 कंखमात्तायं विहरितम् त्ति कट्टु अय्यमय्यस्स चेलिय
 मयमट्टु पट्टिमुत्तंति २ त्ता तिवट्ठय यं जालु मणिं मड्डंति
 २ त्ता मंमं महाक्कइं ओमाहिंति २ त्ता जालुयासंधारम्
 मुंवरंति ॥१५॥

जालुयासंधारयं मुंवरंति २ त्ता पुरत्तामिमुहा
 संपलियंजनिमयस्स करवत्तमेज्जतिं कट्टु मयं वयासो,
 “जमीत्तु यं चरहंतायं जालु संरत्तायं, जमीत्तुयं-
 समज्जस भावयो महावीररत्त जालु संवाजितकामरत्त-
 नमीत्तुयं अम्माइरत्त परिवत्ताज्जस अम्हं अम्माज्जि-
 यरत्त अम्मीयदेशगरत्त, पुत्तिं यं अम्हेहिं अम्माइरत्त
 परिवत्ताज्जस चेलिय पुल्लो पायाइज्जय पञ्चवत्तायं
 जालुज्जीवाय, मुसावाय अदिग्गवाइसो पञ्चमत्तायं जालु-
 ज्जीवाय, मय्ये मेहुणे पत्तवत्तायं जालुज्जीवाय, पुत्तम्
 परिमड्डे पञ्चवत्तायं जालुज्जीवाय । इयामिं अम्हे सम-
 ज्जस्स भत्तवयो महावीरस्स चेलिय मयं पायाइज्जयं
 पञ्चवत्तायो जालुज्जीवाय, जालु मयं परिवत्ताइं पञ्च-

कलामी लावलीबाय, सखी कोट, माक, माय, लीह,
 पेला, दीस, कलह, अमलबाय, पैसुख, परपरिबाय,
 अरहरह, गालामीय, मिच्छाईसकबाहू, अकरशिवल
 जेत पदुवनामो लावलीबाय । सखी अकल बाय
 लाहमे बाहमे चडवियहू पि बाहार पाववनामो लाव-
 लीबाय । जं पि य हमे सरीर हट्टं कंतं थियं मनुखल
 मखामं देय्यं पैसासियं जंगलं बहुमतं मनुमतं भंडकर-
 दमसमाय, मा यं सीयं मा यं डरहं मा यं सुहा मा
 यं विवाहा मा यं बाला मा यं जोरा मा यं देसा मा
 यं मयना मा यं बालिय-मिलिय-संनिवाह-मिलिहा
 रोगाग्रंका परीयहोवमया कुमंतु लि कट्टु सयंपि
 यं चरमेदि जसासनीसासेदि बोधिरामो, लि कट्टु
 संलेहकाकुमशाकुलिहा भलवायचडियाहविमवा चा-
 चोवगया कालं अकलकंठमया विहरति ॥१८॥

तस्य यं ते परिप्रायता बहुहं भलाहं अकलसयाम
 केदंति २ त्वा अलोहयपहिङ्गता समादिपता काल-
 मासे कालं किट्टा भंभलोम कयं देवताहलकमवा, तदि
 लेमि गई दसमानरीकमाह तिहं पयलता, परलोगस
 आराहुता (१९) । इति ॥१८॥

४. आयद्वयसमणुवासे ।

ये मुखे से मूलद्राव्ये, जे मूलद्राव्ये से मुखे । इति
जे मुखट्टी मह्यः परिग्रह्येण पुनो पुनो यमे यमते--
माया मे शिवा मे भक्त्या मे पुनः मे भूया मे कुरुया मे
सहि-सख्य-संतप-संयुधा मे विविचिनीयतः सपरिग्रह-
समोदयच्छायाय मे । इत्यर्थं महितस्य लोभ कहो य
राओ य इतिभ्यमाणे काल्यकालसमुद्भाई संजीवट्टी
चट्टालीभी चालुने सहसाकारे विविचिद्विचिनी, सत्य
सखे पुनो पुनो, अर्थं य खलु आद्यं इहमेनेमि माक-
वायं तं लहा--॥६३॥

सोयपरिग्रहायेहिं परिहायमायेहिं चकसुपरि-
ग्रहायेहिं परिहायमायेहिं साकपरिग्रहायेहिं परि-
हायमायेहिं रसयापरिग्रहायेहिं परिहायमायेहिं
कासपरिग्रहायेहिं परिहायमायेहिं अभिकर्तं य खलु
अर्थं य पेहाम, लभो से खलु मूलभायं जययति ॥६३॥

तेहिं वा कट्टिं संवसति ते जिहा वागदां शिवा
पुजिं परिग्रहंति, सो वा ते शिवा यच्छा परिग्रहयता,
कालं ते लव लावाय वा सरवाय वा, लुमेवि तेहिं
कालं लावाय वा सरवाय वा, ये य वागदाय य किहूहाम
य रतीय य विभुसाय ॥ ६४॥

इत्यर्थं समुद्रिय संतरं य खलु इमं य पेहाम
पीरे मुहुलमवि सो यमायस यओ चर्येति लोच-
यं ॥६४॥

जीविस इह जे यमता से होता हैता भेता लुपिता
विनुपिता कट्टयिता उतायइता, यकई करिमायि

सि भवयमासे, सेहिं वा सद्धिं संवसह ते वा सं समज्जा
 नियमा तं पुत्तिं पोसंति, सो वा ते नियमे मज्जा पोसेयज्जा,
 गालं ते तस्य तावमास वा सरवमास वा, तुमं पि तेहिं
 गालं तावमास वा सरवमास वा ॥६६॥

तथाइयसेसेय वा सनिद्धिसंनिचसो विवसह
 एवमेतेहिं असांज्जास भोजयाम, तथो वे सताया रोत-
 मनुमाया समुपल्लंति, सेहिं वा सद्धिं संवसह ते वा सं
 समज्जा नियमा तं पुत्तिं परिहरति, सो वा ते नियमे
 मज्जा परिहरेयज्जा, गालं ते तस्य तावमास वा सरवमास
 वा, तुमं पि तावं तेहिं तावमास वा सरवमास वा ॥६७॥

आसिनु दुवसं वलीसं वायं ॥६८॥

असमिद्धमंतं च कलु जयं च पेहाम ॥६९॥

असं आयाहि संहिय ॥७०॥

जाय भोजपरिज्जाया अपरिहीया नेसपरिज्जाया
 अपरिहीया, आसपरिज्जाया अपरिहीया, जीहपरि-
 ज्जाया परिमपरिज्जाया अपरिहीया इमेसहिं विव-
 सवसेहिं परिवकासेहिं अपरिहीयेहिं आउट्टं संमं समसु-
 वासिज्जासि ॥ ७१ ॥ सिजेमि ॥

(वायारंइहो वासकुवसे तावसिज्जाज्जायज्जा अतो इहेव)

५. इन्द्रियतोगाहं ॥

तच्छो मे दृग्वा रोगसमुपपादा समुत्पन्नमिति, किञ्चि
वा अर्हं संवसद् मे वा त्वं दृग्वा नियता पुरित्वं परि-
व्रजति, सो वा मे निवर्गो वल्गा परिव्रजतया, नालं मे
तत्त्व तावदास वा सरतास वा, तुमन्ति तेसिं नालं तावदास
वा सरतास वा, आशितु दुःखस्य परित्ये सायं, भोगा मे
न अनुसोयति इहमेमेमिं भागवार्थं ॥२२॥

तिष्ठिद्विज जाति मे तत्त्व मत्ता भवद् अत्ता वा
अतुगा वा, मे तत्त्व मद्द्विज किद्द्विज भोगवार्थ, तच्छो
मे दृग्वा विपरिशिद्धं संभूयं मद्द्विजवार्थ भवद्, तं
वि मे दृग्वा द्वायाया विभवति, अतुगाद्वारी वा मे
हरद्, रायाको वा मे विभुषति, मत्सद् वा मे, विव-
रसद् वा मे, अतारदाद्विज वा मे इहमद् इम, मे वरस
अद्वाय कुराति कम्मादि भाले पदुवमार्थे तेन दुःखस्य
मुहे विपरिवातमुवेद ॥२३॥

वासं च ह्वं च विमिथ धीरे ! तुमं मेत तं
मद्द्विजवद्द्विज, विव विवा विव मे विवा, इहमेव नाव-
दुत्पन्नमिति मे कत्ता मीद्विजवद्द्विज, विमि तीव्र पद्विज,
ते मी ! वरति मत्ताइं वावमत्ताइं, मे दुःखवार्थ मीद्विज
मत्ताइं वरताइं वरतातिविद्वताइं, वरतं मुहे धम्मं
नामिजासद्, इहायु धीरे, अत्तमासी महामीद्विज अत्तं
कुत्तलस्य वमावर्तं, अत्तिमरतं वरिहाइं मेववधम्मं
अपेदाय, नालं वास अत्तं मे वरति ॥२४॥

५. वरतं वरत मुशी ! मद्द्विजवार्थ नाववार्थवार्थ वरतं, वरत
धीरे पद्विज मे न विविववत्तद् वाववार्थ, न मे द्विज

अ कुप्यिष्या घोषं मदुर्ध्वं नखिस्रस्र, पङ्क्तिसेदिको पङ्क्ति-
 क्षमिष्यता, ययं मोक्षं समस्तुयामिष्यतामि ऽप्युः त्ति त्वेमि
 (अथाऽनदुर्ध्वं ययं कुप्यिष्यति त्वेमिष्यतामिष्यतामि ऽप्युः त्वेमि)

६-इत्तरमरण ।

अस्य कं भिक्खुयस्य ययं भवद्दं मे तिजामि अ
 क्खत्तु ययं इममि समय इमं सरीरं अस्तुपुण्येय परि-
 पङ्क्तिताय, मे अस्तुपुण्येयं आहारं संवट्ठित्ता अस्तु-
 पुण्येयं आहारं संवट्ठिता कमास ययमुय चिद्धा
 कमादियद्धे फलतावयद्धी उट्ठाय भिक्खु अभिमिक्खु-
 दध्मे ऽप्युः ॥

अस्तुपङ्क्तिताय मामं वा नगरं वा क्षेत्रं वा कम्पद्धं
 वा पट्ठसं वा दीयमुद्धं वा आहारं वा आसमं वा सङ्गि-
 यिसं वा नेयमं वा राखहासिं वा तत्ताद्धं आहन्ता
 तत्ताद्धं आहन्ता मे तमायास संततमवकुमिष्यता,
 संततमवकुमिता कप्पद्धे अथवाणे अथवीय अथव
 हरिय अथीये अथीयस अणुसितअसतदुनमट्ठित्त-
 मकुद्धा संतायस पङ्क्तिसेदिय न यमविलय न तत्ताद्धं
 संवरित्ता तत्ताद्धं संवरिता इत्थसि समय इत्थयि
 कुयता, तं सद्धं सद्धवाद्धं पीय तिज्जे तिज्जकट्ठकट्ठे
 आद्धंउट्ठे कमाद्धेय चिद्धाक मेत्तरं कायं संविद्धुय
 चिद्धवद्धे परिसद्धीयसग्गे अरियं विस्संभसवाय मेर-
 यमस्तुविज्जे तत्थसि तरस आत्तपरिवाय आत्त मे तत्थ
 विचलिकारय, इत्थियं विमोहायययं दित्तं मुयं ययं
 निरसेयं आस्तुयामिष्यं, तिमेमि ऽप्युः ॥

(अथाऽनदुर्ध्वं ययं कुप्यिष्यति विमोहायययं दित्तं मुयं ययं
 निरसेयं आस्तुयामिष्यं, तिमेमि ऽप्युः)

७ पाणवद्दी

यं च विद्दी परस्वामी त्रिवेदिं इह अथर्वको अथादीधी ।
हिंसा मोक्षमदर्थं अर्थमपरिणाहं येन ॥१॥

पाणवद्दी नाम इह अथर्वो यद्दी मृद्वी सुद्वी
अथारिषी त्रिवेदिं यद्वं अहम्भुदार्ति अथिषी ॥
तस्म य इमानि अमानि मोक्षानि होति लीभं, तं जहा,
पाणवद्दी १ अम्भुलया अरीराभी २ अवीर्धभो ३
हिंसविहिंसा ४ अकिण्वं ५ पापया दं मन्त्रु १३ अस्-
जयो १४ सुवार्थं विराह्य ३० ति । अथमादीति नाम-
शिलानि होति लीभं ॥१॥

तं पुनः करेति अथ पापय अर्थजया अथिरया
परदुःखमुखाय वृषमला अनुष्मगरेदिं तसपावरेदिं
लीवेदिं अद्विखिविद्वी ॥

अथ पाणवद्दी पाणवद्दी करेति । ते पाणवद्दी-
अथाथु अथिरमेला वाचं करिषं सुद्वी होति । तस्म य
पापय अनुष्मगारं कलविषायं अथासमाया अर्द्धेति
अहम्भयं अथिरकामवेत्यं दीहकाल-अनुदुःखयं अर्द्धं
नरक-तिरिच्य-जोतिं ॥२॥

इषी आहवस्य पुनः कलज्जति नरकमु महल-
यमु वीभच्छद्विभक्तिकोमु । तस्म य अतोमुपुषं निरक-
रति ते अरीरं दुर्द्धं वीहकालं अट्टि-अथाह-अह-रोम-
अजिष्यं । ततो य नरकलिमुखाया इदिवदिं यं च विदिं
येति पाणवद्दी महम्भयं अथिविदिं ॥ तं तं ।
अनु-महाकुम्भि-पयन-पयनं तथगतलं अहम्भयं
लीह-अथाह-अहं कालं विदालं तद्विषयता-
लं नृलमभेयमभेयमादं ॥३॥

अमकाह्यतामिवाः सवृद्धं करेति भीष्म । किं
तं । “सामि । भास । अथ । तास । विषय ।
मुचमं, मरामि, मुचली वाहिनीलिथी हं । किं दाहि
मि सर्व दासयो विद्वन्मो य । मा देहि मे चहारे ।
उभयासं मे मुहुत्तमं देहि । पत्ताय करेहि । मा कस ।
वीर्यमामि । देविज्जं मुच । मरामि तत्तदाह्यो
चहं, देहि पाथीय” ।

“ता वृत्तः विषय इमे जलं विमलं सीधलं” इति
चेतुः य मरयपालाः तत्रियं सत्रयं से ईति कलजेय
चकलीसु ॥ ददृहुः य तं पथिद्वयगीतं वाचुपत्तलं-
पामुचच्छा, “हिमता तवहा इयं म्हे” कलुसावि
ज्वमसा विमयेच्छता विधीदिहं चत्ताया असरवा
असाहा चयधवा चनुविष्यतुया विमलार्थंति मिता
इय देतेल भठविता ॥ चेतुः य कला पलायमायायं
मुहं विद्यादेनु लीह्यदेहि कलकलं वयमि तत्रियं
तत्रयं कुर्मति केह निरकुर्जवा अमकाह्यता इमता ॥
तेह य इवमा मता रसति भीमाहं विमरराहं, क्वलि
य कलुसाताहं पारेयतता ॥ ६५॥

अवि य कुविजनिरयपालाय “निवृत्त, कम, पहर,
हिंद, मिंद, कत्तावि, विकत्तावि, लम्पाहेहि, मुचली
इय, विहय, विरकुम, पायह्य, विहह्य, किं व जपमि ।
सराहि पायकम्माहं दुकुयाहं” ययवाययययमह-
यययमी महिमुयसहृदयकुली तासयो कला निरय-
गीदरायं । महानजययययययययरीती निधीयी मुयव
अविह्यो तहिं निरह्यययं पाह्ययययं जायययहि,
किं ते । अविषय-इययय-अंतपयय-मुहतात-आय-

वा वि-कलवर्त्तनविपरि-कलवर्त्तनसुया-कलवर्त्तनसुया-
रहजोयव-लसलीहृदयमम-वाहवाहि ॥५॥

इमैहिं विविहिहिं आहरेहिं, किं ते । भीमर-मु-
मुहि-करकय-मति-हल-वाय-मुसल-चक्र-कुल-भीमर-मुल-
लमुह-चम्मेहुमाहृदिं परीषर विवधं उदीरति अभी-
हृषं ॥ तथी ते कुरिषवहृद-पाया उद्धीर्षता उधर्यता
निपतता भर्त्ता मच्छाकुस्यक उद्धमया मिदंता
पुरेकहाइ' पावमाइ' तारिमाणि दुवखाणि अमु-
भक्षिता तथो आहवहृद-कलवर्त्तन समाना वदये
गच्छति तिरियवहिं, तथ य धोरदुवखाणि लम्ब-
मरणाणि अमुभर्त्ता कालं नयेवहृदं परिभर्त्तति ॥ इह
ते अहति भर्त्तरे भीमरकरे जीवा वावाहवायति-
रया अर्त्तकालं ॥६॥

ते वि य इह मायुसलार्त्तं पावमा कइ वि नरमा
उद्धृष्टा, अथवा ते वि य दीर्षति पावमी विद्ध-
विमलवृत्ता सुलता य वहमा या जामवा य वदिरा य
काया य कुंटा य वंमुला य विवला उ मुला य म्भमा उ
चंपिमुला आहरीतपीलिया य ॥ इह नरम-तिरिवह-
जोषिं कुमायुसलं य विवहृदमाया अर्त्तति अर्त्तमाइ'
दुवखाइ' पावकारी ॥७॥

इमी भी पाववहृदस कलविवासी हरलोहवी
परलोहवी अम्भमुहो वहुदुवमी असापो आसमहृद-
मुमुह, न य अवेदहता अर्त्तिय दुमोवमी लि ववमाहंसु,
नायकुलवहृदो महवा विमी नु धीरवरनामधेवतो
कहेमी उ पाववहृदस कलविवासी ॥८॥

(अम्भजामरवहुलमा अर्त्तिय ॥८॥)

८. मीकत्वमग्ने

ज्वरे माघे चवसाय, माहमेधे मईमता ।
 जं ममां उरुतु चाविता, भीहं तरिता पुनरं ॥१५॥
 तं मायं सुनरं सुतुं, मायदुयन्त्रविमोषयत् ।
 जायासि मं जहा भिन्नतु, तं को ब्रुहि मन्त्रामुनी ॥१६॥
 जह को कैह पुच्छिज्जा, देवा अदुय मासुसा ।
 तेषिं तु ज्वरं ममां, आहवक्षिज्ज कदाहि योः ॥१७॥
 जह को कैह पुच्छिज्जा, देवा अदुय मासुसा ।
 तेषिं पक्षिमाहिज्जा, ममांनरं सुनोह मे ॥१८॥
 अमुतुयेस महाधीरं, आहवेस चेतुर्ह्यं ।
 जमादाय ह्यो पुष्यं, समुदुयं यवहारियो ॥१९॥
 अतरिंनु तरतिमे, तरिंमंति अजाजया ।
 तं भीष्मा पक्षिज्जमामि, अंतको तं सुनोह मे ॥२०॥
 पुहवीजोवा मुदी सता, आहजीवा तदागवी ।
 आहजीवा मुहो सता, तसहक्या मयोज्या ॥२१॥
 अहावरा तमा घासा, मयं उह्वाय चाहिया ।
 मतादय जीवकाय, तावरे कोह विज्जहे' ॥२२॥
 मयाहिं अमुतुनीहिं, मलिमं पक्षितेहिया ।
 माघे अह्मंतुग्या य, अतो मग्ने अहिंसया' ॥२३॥
 मयं सु चागियो सारं, जं न हिंसति कंसय ।
 अहिंसा ममयं वेव, मतायंतं विज्जाविभा ॥२४॥
 उह्दं अहे य तिरिधं, के कैह तसघावरा ।
 मय्यंतं घ विरतिं विज्जा, संतिनिज्जायमाहिंय ॥२५॥
 अमु दीये निराजिद्वा, न विमज्जेज्ज वेवहं ।
 मचसा जजसा जेव, कायसा वेव अंतको ॥२६॥

संवृष्टे सै महःपट्टे , धीरे दत्तेमयां चरे ।
 यमकाशमिष विरुधं , वज्रकयले चरैमयां ॥१३॥
 भूमाहं च सधारेभ, तमुद्दिष्टा व छे कट्टे ।
 तारिखं तु न निगदेज्जा, यदुपायं सुसंजय ॥१४॥
 पूर्वकर्म च सेचित्तता, यत्त यत्तमे बुद्धीमयो^१ ।
 तं किंचि चमिज्जसेज्जा, सत्तसो तं न कप्पय^२ ॥१५॥
 द्दयंतं नाकुजासेज्जा, यत्तमुत्ते तिहंदिम ।
 ठाकाहं संति सद्धीय^३, गामेसु वजरेसु वा ॥१६॥
 तद्वा तिरं समारम्भ, कत्तिप पुण्य^४ ति नी वय ।
 चहुका नत्तिप पुण्य^५ ति, सवमेयं मदुत्तमयं ॥१७॥
 दावट्टया य वे पाया, द्दयंतंति तत्तयावरा ।
 तेसिं सारवज्जट्टाय^६, तम्हा चत्तिप ति नी वय ॥१८॥
 जेसिं तं उवज्जयंतं, यदुपायं तद्वाविहं ।
 तेसिं ताभंतयात्तं ति, तम्हा चत्तिप ति नी वय ॥१९॥
 जे व द्दयं यमकांति, वहुमिहंति पायिकं ।
 जे य यं पत्तिमेहंति, चित्तिहंयं करंति ते ॥२०॥
 दुहयो वि ते च भासंति, चत्तिप वा नत्तिप वा पुयो ।
 पायं वज्जस देसा यं, निज्जायं चाटयंति ते पायसु
 निज्जायं ययं बुद्धया, यवज्जलाय य चंदमा^७ ।
 तम्हा कदा जय दंते, निज्जायं वंथय मुषी वरया ।
 बुत्तकमायाय पायाय^८, किहंलाय यवज्जमुया^९ ।
 चायाति सानु तं दीयं, पत्तिहंता यवुज्जय^{१०} ॥२२॥
 चायमुत्ते यया दंते, द्विज्जसोय यवायवे ।
 जे ययं बुद्धयवज्जालि, पत्तिपुयवज्जालि^{११} ॥२३॥

अहर्षा' अयमावर्त्त, पाप्मा उद्धासता कुले ।
 न तेनू' विविद्वन्नेयता, वास्य न जहासिरी ।। ३७।।
 संतुष्टे मे महापद्मे, भीरे दलीकृत' वरे ।
 निर्युष्टे कालमाश्रयि, यत्नं लेखयिष्ये मयं ।। ३८।।
 (दुष्टावर्त्तवृत्ते 'अयमावर्त्त' इत्युक्तं 'पाप्मा' 'वास्य')

१. बाल-पंचियमरण'

अहर्षमि' मधोहंसि, यमे तिष्ठे दुःखधरे ।
 तत्प' यमे महापद्मे, दमं पश्यसुदाहरे ॥ ३९ ॥
 संतिमे न दुष्टे तासा, अज्ज्ञासा मरुत्तिया ।
 अकाममरण' वेत्त, सकाममरण' तदा ॥ ४० ॥
 बालास' अकामं तु, मरुत्तं अकामं भवे ।
 पञ्चियास' सकामं तु, अज्ञेयैव' यद्' भवे ॥ ४१ ॥
 तत्पिचमं अहमं 'तासा', महाभीरेव' देशिच' ।
 कामतिष्ठे जहा' बाले, भित्तं कुरासि कुलवद् ॥ ४२ ॥
 ले तिष्ठे कामभीमेषु, यमे कुलवद् मरुत्त' ।
 न मे तिष्ठे वरे' लोच, यत्नं विद्वत्' दमा रद् ॥ ४३ ॥
 हृत्पासाया इमे कामा, कालिया ले अकामया ।
 को आकाह वरे' लोच, अत्ति या नत्ति या पुवी ॥ ४४ ॥
 अयोस' अत्ति होयसासि, यद्' बाले पत्यजद् ।
 कामभीमाशुरास' , वेत्त' संपट्टियज्जहे ॥ ४५ ॥
 तयो दंढं' सनारजद्, तयोषु पायरेसु न ।
 अट्टास' न अजट्टास, भूयसासं विविंसद् ॥ ४६ ॥
 विमेषे बाले मुसाचार्य, माह्वि विमुषे सहे ।
 मु'जमासि' सुरं मंसं, सैवमेव' ति मज्जद् ॥ ४७ ॥

कायका जयका मनी, बिले तिहुँ य हरिकुमु ।
 दुइको बल संचिकाई, सिमुनागुल मदिठय ३१०३
 लपो बुढी जायजेका, तिलाको परितम्पई ।
 यमीको परलोजरस, कम्माजुमिही सचको ३११३
 मुया मे मरस टाका, कमीसाके ज ला गई ।
 बालास' कुरकम्माक', पलाटा इरस खेजका ३१२३
 लपोखकाइयं ठाक', जहा मे लमकुमुय ।
 जाहाकम्मेहिं तच्छनी, सो चला परितम्पई ३१३३
 जहा सावहिनी जाक', धम्म दिवा महापई ।
 जिममे मगानीइही, कम्मे भगमि सोइइ ३१४३
 एवं धम्म जितकुम्मा, चहुम्म पहिजकिया ।
 जाले मन्थुमुई' पने, कल्ले भयो व सोयइ ३१५३
 लपो मे मरस लमि, जाले संलमइ भयो ।
 चलाभमरस' मरइ, धुली व कलिचा लिइ ३१६३
 एवं चलाभमरस', बालास' तु पविइय ।
 इनी सलाभमरस', पंठियस' सुसई मे ३१७३
 मरस' वि मुमुल्लास', जहामेवमसुसुय ।
 विम्वसज्जकापाय' , संलकाई बुनीमपी ३१८३
 न धम्म सविसु भिअसु, न धम्म सविसु मारिसु ।
 काकावीला य मारुपा, विम्वससीला य भिअसु ३१९३
 संलि सजेहि भिअसुहिं, मारुपा संलमुलरा ।
 मारुपेहि य सविसिं, साइवी संलमुलरा ३२०३
 पीरंजिकं विम्विस', जही संधाहिमुंजका ।
 यजसि वि न तायलि, दुस्सीलं परिवाजकं ३२१३
 धिहीलस जा दुस्सीले, मरनाको न मुसइ ।
 भिअसाइ जा जिइत्ये जा, सुयइ गमइ दिव ३२२३

अगारिस्माहर्षजाह' , सद्गुहो कायस्य पासस्य ।
 वीमह' दुश्चो यवस्य' , सतराह' न हावस्य ॥२३॥
 दवं शिवसासमाकष्टे , मिहवासे वि सुखस्य ।
 मुहुर्य ह्रविपादाधो , गच्छे जवजसमीतस्य ॥२४॥
 अह ले संकुचे भिषस्य , दुश्च' यज्यये शिला ।
 सखदुपस्यपहोले वा , देवि वावि महर्हिदस्य ॥२५॥
 वतराह' विमीदाह' , कुदमेता सु पुत्रस्यो ।
 समाहर्षाहि जवस्येहि' , आवासाह' जवसिचो ॥२६॥
 दोहाउवा इहिदमेता , समिहा कामस्यविषो ।
 सपुषोवजस्यसंवासा , भुवनी चसुमालिप्पमा ॥२७॥
 तावि टाकावि मरुहति , विविजता संजने तस्य ।
 भिषसाय वा मिहये वा , ले सति करिनिभुवडा ॥२८॥
 लेवि सुष्ठा सपुत्रजास्य' , संजयास्य' वुषोमयो ।
 न सौतमेति मरुहति , सीतमेता सपुत्रसुखा ॥२९॥
 सैलिया विमेषमावाज , दवाचममस्य संलिप्य ।
 विषयीयस्य मेहाजी , तहासुमस्य चमसा ॥३०॥
 लको जाले चमिप्येस , सद्गुहो तालिसमेतिप्य ।
 विषयस्य लीमहरिस' , मेव देवस्य संजस्य ॥३१॥
 अह कालेमि संपले , आवासास्य सपुत्रसुख ।
 सकाममरुह' मरुह' , शिवजवजस्य' मुषी ॥३२॥

१०- अणगारकिञ्चाइ

गर्भं विद्याय इह चित्तमभावी,
 कहुँज दुषमभेरं वनेउवा ।
 उवाउवाउरी विचार्य सुसिक्खे,
 ते हेउव विषयउरं न, कुउवा । १५०
 उवा विद्या पीतमनराउवा,
 सावाउगा वधिउं मनुमाउ ।
 तमंवाइउं तमममपराउवा,
 उँकाइ उँवाउतमं इरेउवा ॥१॥
 उरं न उँउं वि उँउँउँउँ,
 विरुवाउरिउं सुसिमं मनुमावा ।
 दिवस उँउं न उँपराउवा,
 इरेउं न वापयमा उँउँ ॥२॥
 कोमाउमिउँ मनुय उँवावि,
 उँउँउँउँ उँउँउँ ति उँवा ।
 कोमाउमावे उँउँउँउँ विरं,
 न विरुवे उँवावा उँमुपउँ ॥३॥
 वे उँउँवे उँ उँउँउँउँ वे,
 परउँमे यावि मुसाउउँवे ।
 उँवितीमु गुलीमु उँ उँउँउँ,
 विद्याउँति उँ उँउँ उँउँउँ ॥४॥
 उँउँवि उँउँ उँउँ मेरवावि,
 उँउँउँ वे उँउँ परिउँउँउँ ।
 विरुउं न विरुउं न उँउँ उँउँ,
 उँउँउँ उँ विरिउँउँ तिउँ ॥५॥

बहरेण युद्धेण युवादिषु ७,
 रात्रिभिरात्रिं समुत्तमम् ।
 समं तत्र क्षिप्रं नाभितच्छे,
 निज्जलम् वा वि अपारम् ८ ॥५॥
 विहङ्गितेन समवायुभिर्दृष्टे,
 बहरेण युद्धेण च दोहम् ९ ।
 यमुत्तिष्ठाम् अहदातिम् १०,
 अमरिषं वा समवायुभिर्दृष्टे ११॥
 न तेन कुतश्च, न च पावसेवता,
 न यात्रि क्षिप्रं कतमं लक्ष्मिम् ।
 तदा करिष्ये नि पक्षिभुविभवा,
 सेयं सु मेयं न जमाय कुञ्जा १२॥
 वर्षसि मूढस्व तदा अमूढा,
 मगनायुषाभंति विरं पयस्यं ।
 तेनैव मयकं इषमेयं सेयं,
 तं मे कुडा मयसुभाभंति १३॥
 अह तेन मूढेण अमूढस्व,
 कायस्य पूया भविसेवकुता ।
 लक्ष्मिभमं तस्य लदायु क्षिरे,
 अमुगमम सत्यं लपसेति समम् १४॥
 वेता तदा अंधकारेणि राक्षी,
 मयं स जामाति अयस्वमाक्षे ।
 से मुरियस्व अयमुगमेनं,
 मयं विजायाह पतासिर्जंति १५॥
 यमंतु मेष्टे वि अमुगमे,
 अमं न जामाह अयस्वमाक्षे ।

ते कीचिद्वि विद्यमानस्यैव वपुः,
 मूर्तिद्वयं वाचति यन्मूर्त्योः ॥१३॥
 कर्तुं च ते न निरिच्छं विद्यासु
 तदा यं ते वाचरा ते न वाचा ।
 अथा तस्मै तेन परिचयस्तदा,
 मन्त्रमन्त्रोक्तं च विज्ञेयमस्ति ॥१४॥
 कालेन पुनर्ह्येवमिदं वदामु,
 आह्वयमासीत् तद्विज्ञेयं विद्वत् ।
 तं कीचिद्विद्वत् पुनो वदन्ते,
 कदा इमं वेदमित्यं समाहिं ॥१५॥
 अविदं कुटुम्बं तद्विज्ञेयं तदाह,
 मन्त्रं वा च विज्ञेयमस्ति ॥
 ते मन्त्रमन्त्रोक्तं विज्ञेयमस्ति,
 यं मन्त्रमन्त्रोक्तं विज्ञेयमस्ति ॥१६॥
 विज्ञेयं ते विज्ञेयं तद्विज्ञेयं,
 अविज्ञेयं तद्विज्ञेयं ॥
 आवाचकत्वे कीचिद्विज्ञेयं,
 अविज्ञेयं तद्विज्ञेयं ॥१७॥
 कदाह्वयं न विज्ञेयमस्ति,
 कदाह्वयं ते च विज्ञेयमस्ति ।
 ते वाचरा कीचिद्विज्ञेयं,
 मन्त्रोक्तं मन्त्रमन्त्रोक्तं ॥१८॥
 नो ह्यविज्ञेयं ते नो ह्यविज्ञेयं,
 वाचं न वेदन्तं विज्ञेयं न ।
 न वाचि वदन्ते परिज्ञेयं कुतश्च,
 न वाचिवाचं विज्ञेयमस्ति ॥१९॥

भूताभिसंकाहं कुतुम्बवादि,
 स विष्णवे मूलमदेव गीयं ।
 स विंशति विभक्तौ समुद्रं ययासु,
 ययासुधम्मामि स र्वावकाशः । १७०॥
 ये कुतुम्बुनीं ययासुधमां य,
 ययां य ते विंदन्ति स्वयं तपसः ।
 आदिपञ्चमने कुलमी विद्यते,
 स अरिहह भाषितं तं ययासिं ॥ १७१॥
 (कुतुम्बुनीं ययासुधमां ययासुधमां ययासुधमां)

५५ परीसहोवस्तवगा ।

मूरं ययासुधमां, ययासुधमां य यासुधमां ।
 कुतुम्बुनीं ययासुधमां, ययासुधमां य यासुधमां ॥ १७२॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ॥ १७३॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 मूरं ययासुधमां, ययासुधमां य यासुधमां ॥ १७४॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ॥ १७५॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ॥ १७६॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ॥ १७७॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ॥ १७८॥
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ।
 ययासुधमां ययासुधमां, ययासुधमां य यासुधमां ॥ १७९॥

कथ्येते सुखियं भिक्खुं, सुखी ईससि नूतनः ।
 तस्य मंदा विसीयंति, तेऽसुहा न पाकिन्ही ॥२८॥
 कथ्येते पद्धिभासंति, पद्धिपंचियमागताः ।
 पद्धिपारगता एते, ते एते एव जीविन्ही ॥२९॥
 कथ्येते नहं सुंजंति, नमिन्ना विंझीसगाहमा ।
 मुंदा अंहुनिवाट्ठंता, उरुल्लूया ज्ञसमादित्ता ॥३०॥
 एतं विम्वद्धिबद्धेते, पप्पसा न अत्तावया ।
 तमन्ही ते तमं जंति, मंदा सीहेण पावहा ॥३१॥
 पुट्ठी य ईसमसयद्धिं, तस्यपासनवाहया ।
 न मे दिट्ठे परे सीय, नहं परं मरसं विद्या ॥३२॥
 संतताः केवल्लोदकं, अंभवेरपवाहया ।
 तस्य मंदा विसीयंति, मन्हा विट्ठुए जेय्थी ॥३३॥
 आवहंहुसम्यगारे, मिच्छासंति य भावया ।
 हरिखम्मचीसमावसया, केह नूतंति नारिन्ना ॥३४॥
 कथ्येते पत्तिवत्तेसिं, पारी पोरो ति सुखियं ।
 अंधंति मिस्सहुयं वाला, कक्कायल्लपेहि य ॥३५॥
 तस्य इदंके संजीते, मुट्ठिन्ना अट्टु कलेस या ।
 नातीणं सरती वाले, हापी वा कुट्टुमागिन्ही ॥३६॥
 एते भी कसिन्ना पासा, उदसा दुस्सद्धिन्ना मया ।
 हापी य मरसंविन्ना, जीया अत्तमया तिहं ॥३७॥

[कुवमार्गद्वारे एवमुपस्थितं तद्वयं समकल्पयन् एतेन वदेत्तरः]

१२. चित्तसंभूया ।

आद्यपरालिखो अहं, काशी निवासं तु हस्तिपथपुरंमि ।
 कुलवीर्य बंधदत्तो, चक्रवर्तसौ परमशुभाश्री ॥१॥
 कंचिद्वि संभूयो, चित्तो पुनः काशी पुरितमाहमि ।
 मेष्टिकुलमि विमाले, यम्म सोदरक परावर्तौ ॥२॥
 कंचिद्विमि य जगरे, समानया दो वि चित्तसंभूया ।
 मुहमुज्ज्वलविधानं, कहंति ते सकुमेकुम्भ ॥३॥
 चक्रवर्ती महिर्द्वितीयो, बंधदत्तो महावर्धो ।
 भास्वरं बहुमाश्रितं, इमं चक्रवर्तवर्धौ ॥४॥
 आश्रितो भास्वरा दो वि, चक्रवर्तवर्धमाश्रुता ।
 चक्रवर्तवर्धमाश्रुता, चक्रवर्तवर्धविद्वितीयौ ॥५॥
 दासा दशवर्षे काशी, मित्रा जालिंदरे जने ।
 इषा मयंगलीराज, सोदाया लासिभूषणी ॥६॥
 वेला य देवलीगमि, शासि अम्भे महिर्द्विजया ।
 इमा सौ इष्टिजाजाई, चक्रवर्तवर्धो जा विद्या ॥७॥
 कम्मा निवासचक्रा, तुमे राज विचिंतया ।
 तेभिं फलविजयीक, विजयीतनुवाशया ॥८॥
 सद्गुणोद्यमजया, कम्मा मय पुरा कदा ।
 ते चक्रवर्तपरिभुजामो, भिं नु चित्तो वि से तदा ॥९॥
 कदायं मुचिरवर्धं सफलं जरायं,
 कदायं कम्माय न मोक्षजालि ।
 अवेदि कामेहि य वलमेहि,
 आजा मम पुत्रवफलीवर्धे ॥१०॥
 आजाहि संभूय महाशुभाय,
 महिर्द्विजयं पुत्रवफलीवर्धे ।

चित्तं वि आकाशं तद्वैरा रात्रि,
 इन्द्रो जगत् तन्म विषयभूता ॥११॥
 महत्तमत्वा जगत्तमभूता,
 वाङ्मयभूता नरसंभमभूते ।
 जं भिरभूते पीतभूतेभूता,
 इह जगत् तन्म वि आकाशं तद्वैरा
 उद्येदं मयुष्यं जगत्,
 जगत्तमत्वा जगत्तमभूता ।
 इहं विहं चित्तं जगत्तमभूता,
 जगत्तमत्वा जगत्तमभूता ॥१२॥
 नद्वैतिं मीमांसि जगत्तमभूति,
 नारीश्वरं परिभारयते ।
 मुक्तां भोक्तुं इहं विहं भिरभू,
 जगत्तमत्वा जगत्तमभूता ॥१३॥
 तं मुक्तयेति जगत्तमभूता,
 नरसंभमं जगत्तमभूता ॥१४॥
 जगत्तमत्वा जगत्तमभूता,
 चित्तं इहं जगत्तमभूता ॥१५॥
 सत्यं चित्तं विहं जगत्,
 सत्यं नद्वैतिं विहं विहं ।
 सत्यं जगत्तमत्वा जगत्,
 सत्यं जगत्तमत्वा जगत्तमभूता ॥१६॥
 जगत्तमत्वा जगत्तमभूता,
 न तं मुहं जगत्तमभूता ॥१७॥
 जगत्तमत्वा जगत्तमभूता,
 जं भिरभूते पीतभूतेभूता ॥१८॥

सुखमयीषो^१ यत्नवी यथाह,

यत्नं भव्यं सुदुरपायम् वा ॥२५॥

तं दत्तव्यं तुच्छमरीरम् वै,

विद्वं गच्छ दक्षिणं पादयोः ।

भवता न पुनः त्वि न नायवी न,

दातारनयक^२ अशुभं नमेति ॥२६॥

वत्सलितर्ह्य जीविमप्यभायं,

वत्सलं कदा कदा नरयः रायं ।

वत्सलराया वत्सलं मुलादि,

वा काचि कम्माहं महानकाहं ॥२७॥

अहं चि काचामि लोहं साधु,

जं मे तुभं साधुमि वत्समेयं ।

भीता इमे संवत्सरा दक्षति,

त्वे दुःखयया अथल अम्भारिमैविं ॥२८॥

दुःखियपुरमि चित्ता, ददुःखं नरयं महिदुःखीयं ।

कालभोगेसु मिदुःखं, निवाकमकुलं कलं ॥२९॥

तयस्य त्वे अपरिहर्तारस, इमे सपारिहं चतं ।

साधमाथो त्वि जं अम्भं, कामभोगेसु मुच्छिष्यो ॥३०॥

भाती लहा पंकजलावधयो,

यदुःखं यत्नं नाभिसमिह तीरं ।

यत्नं यत्नं कामदुःखेसु मिदुःखं,

न मिच्छतुषो मयामकुलयामी ॥३१॥

अक्षिप कालो तुरिद्वंति राह्यो,

न याचि भीता पुरिसाय भिक्षा ।

दक्षिण्य भीता पुरिसं अर्थति,

दुःखं अथा जीवयत्नं न कवकी ॥३२॥

यह मैं सि' भोजे चढ़ाई चमत्तो,
 चमत्ताई चमत्ताई करेदि राय ।
 भोजे सिधो सखपलासुबरी,
 लं होहिमि देव हकी सिधारी ॥२॥
 न तुलम भोजे चढ़ाई सुद्धि,
 सिद्धो सि चारंभपरिगतसु ।
 मोह कसो दत्तियो विप्रलाडो,
 गच्छामि राय चामत्तियो सि ॥३॥
 पंचालराज कि य चंभदलो,
 सखुस्स लख लख चमत्ताई ।
 चमुलारे सुखिय कामभीमे,
 चमुलारे यो नरक यजिह्मी ॥४॥
 विनी जि दारेहि विरलकामी,
 लक्ष्म्याचरितलखो महेसी ।
 चमुलारं मंजम बालहला,
 चमुलारं सिद्धिगर्ह गयो लि ॥५॥
 (कलाचक्रवर्तिन्युले विरचितं चमत्ताई)

देखा भविष्यात्तु वुरे भवामि,
 केई चुया सुमवितावलाणी ।
 वुरे वुराणे अशुपावसामि,^२
 खाव समिट्ठे वुरलीवरवमि ॥१७६॥
 सकावमैमेव वुरावपणं,
 वुलेसु दावैसु^३ य ते वसुया ।
 निविज्जणसंसारमवा ज्ञाया,
 विविद्धमत्तां सरणं पक्कवा वरवसुया ॥१७७॥

† *Stenandrium* = *Stenandrium* (L.) Kuntze, in *Prodr.* 1: 104 (1801). — *Stenandrium* (L.) Kuntze, in *Prodr.* 1: 104 (1801).

धुमन्तमागम कुमार दी वि,
 पुरोहिती तपस जगता य पत्नी ।
 विमलकिन्ती य तद्गोमुदारी,¹
 वायस्य देवी कामलावर्ग य ३३३३३३
 जगद्विजयमयमुखाभिभुषा,
 चक्षुर्विजयामिनिविद्विषिता ।
 संसारचक्रगत विमोक्षकहृत्,
 ददुःख ते कामगुणे विरक्तः ३३३३३३
 मिदमुत्तमा दीक्षित वि मातृकस्य,
 ससम्पत्तीतस्य पुरोहिदस्य ।
 सरित्तु चोरादिषु तपस जगत्,
 तद्वा मुचिष्यं तद्वर्तमानं य ३३३३३३
 ते कामभोतेषु चक्षुर्विजया,
 मातृकस्य भु जे जगति विजया ।
 मीमक्षाभिजगती चनिजगत्हृत्,
 तप्तं जगत्तमम धर्मं जगत्तु ३३३३३३
 यमराज्यं ददुःखं धर्मं विहारं,
 बहुचंतस्य न य दीक्षयाजं ।
 तद्वा विद्विषि न रहं तपसापी,
 चाधीतजामी चरित्तानु मीकं ३३३३३३
 चक्षुर्विजया तपस मुनीक निधिं,
 तद्वत्स यमराज्यं यमरापी ।
 धर्मं धर्मं देवविजो यमंति,
 जगत् न दीक्षु चक्षुर्विजया ३३३३३३
 चक्षुर्विजया देव परविजय विजये,
 मुने परविद्वत्त विद्विषि जगता ।

भीष्माय भीमे सह इत्थिषदादि,
 आरपशना क्रोधं क्षुब्धो वसन्त्या ॥१३३॥
 सोऽयमिहा आरमुचिषसेषं,
 मोहादिकाः नवजलकादिमयः ।
 सत्तन्मयायं पतितस्तमायं,
 तालप्यमायं^१ दधुचा यक्षं च ॥१३४॥
 पुष्टिद्वयं तं जननीं सुदर्शं,
 निर्मलमयं च क्षुब्धं चदीयं ।
 नवद्वयं यामनुदीक्षु^२ चैव,
 क्षुमाया ते पशमिषस नवद्वयं ॥१३५॥
 विद्या कवीया न इक्षति तायं,
 भुक्ता दिया रीति तमं तमेयं ।
 जाया य मुक्त न इक्षति तायं,
 जी नाय ते अमुमस्तेवज इयं ॥१३६॥
 यक्षमेतलोदका यक्षुतास्तनुवका,
 यामनुवका अविनामसोदका ।
 संसारमोक्षकश्च विपक्षभूया,
 यक्षो कश्चत्वाय तं काममीमा ॥१३७॥
 परिचयते अयिषसकामे,
 यक्षो ज राक्षो परितप्यमाये ।
 यक्षयामने यक्षमेतनाये,
 पयोदं मयुं पुष्टिदो लरं च ॥१३८॥
 हर्म च मे अयिष हर्म च गतिच,
 हर्म च मे किमु हर्म अतिहृं ।
 तं यक्षमेतं तालप्यमायं,
 क्षुरा क्षुरिति तितं यक्षं ॥१३९॥

पुनः प्रवेश

सर्वथा साह्यं कामयन्तां पञ्चाम् ॥

सर्वं कर्म तत्सर्वं कर्मसु कौशलम् ।

सर्वे साधकास्तु योगिनिर्भराः ॥ १५॥

પાલિકા નિં પાલિકાદિગારે.

सकलिय या सायलुवेडि-पेल :

समस्त मन्त्रिभ्योऽप्युक्तं

[illegible]

सहायक सचिव (प्रशासन)

सौर्य पथ में विद्यमान तापमान

सूचक लाखा सुरीसुस सुसा.

સંપૂર્ણ માહત્તુ માલમિલિ ૦૧૮૭૭૦

मी इतिहासेच्या अन्वयेन आहोत.

अध्यासार्थं विषयः दीयते निम्नः ।

पहला पक्ष विद्यमान संघी

संसारविहं न कर्माणि तेषां न भव्यताम्

आहो! अर्थ चम्पू महाकाव्यम् ।

कार्य पर कालांतरात् पीडा

कोसलस्य राजा परिचय-सूचना

ਸਰੋਤ: ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਦੀ ਵੈੱਬਸਾਈਟ

अवभावादिभिः कौर्विभिः कलत्राद्यैः परिष्कारिणः ।

कर्मोद्धारिणं पञ्चोद्धारिणं, विद्वांसि न ददुः समे ॥२५॥

केंद्र सभासदचो लेखी, केंद्र वा परिवाराचो

का का कौहा कृता, काय किलकरी कुमि ॥२॥५॥

महाराष्ट्र शासकीय जीवो, वन्य प्राणी विभाग

अमरीकन राजकीय विज्ञान, सर्वोच्च शिक्षा विभाग, १९७३-७४

जा जा जयन्तु रमणी, न जा पट्टिजिम्बलह ।
 अहम्भं कुलमायस्स, अयाजा जति राईचो ॥२४॥
 जा जा जयन्तु रमणी, न जा पट्टिजिम्बलह ।
 अहम्भं वं कुलमायस्स, सकला जति राईचो ॥२५॥
 मयचो संवसिलानं, बुद्धचो संवसलंहुयो ।
 पच्छा जाया गमिस्सामी, भिक्खुमाया कुले कुले ॥२६॥
 जस्सत्थि मय्युया मय्यं, जस्स जत्थि पलाययं ।
 लो जायाह न मयिस्सामि, सो तु कंथे सुम विप्रा ॥२७॥
 अय्येय अहम्भं पट्टिजिम्बलामी,
 जत्थि पयस्सा न मुयाम्भायो ।
 अयाजजं जेज अ जत्थि जिंभी,
 लुतास्सभं बी जिक्कहुत्तु राजं मय्याईस
 पट्टिजिम्बलमं तु नत्थि जासो,
 अत्थिहिं मिक्कलाज्जिप्राह जाली ।
 सादाहिं वय्यो लहम मय्याहिं,
 जिक्कलाहिं सादाहिं तमेय काकु ॥२८॥
 संखा जिहुयो रय जइह पययो,
 भिक्खा जिहीयो रय रये मरिदी ।
 जिक्कलाजारी जत्थिचो लो पोय,
 पट्टिजिम्बलमे मि लहा अहं मि ॥२९॥
 मुसंभिया कायगुया इमे ते,
 संविद्धिया पत्तारसमंभुया ।
 मुंजामु ता कामदुसे प्यामं,
 पच्छा गमिस्सामु पट्टिजिम्बलं ॥३०॥

भुक्ता रसा भोक्ष लब्धश्च वै यथी,
 न खीरियद्वा पलाशमि भोक्ष ।
 नामं यत्नायं सुहं यं दुःखं,
 संनिदन्तमसौ^१ चरितवानि भौर्णो^२द्वन्द्वम्
 वा तु तुमं श्रीमद्विरिपाय संभरे,
 सुखयो न कुंभी नदिसौदमासौ ।
 मुञ्जादि भौनाद्यं मय रमायं,
 कुम्भं सु निरुत्थाय रिताविहारो नदसाईय
 लहा य भौई तपुयं भुयंजी,
 निमोयसि हिम्बु पलेह नुत्तो ।
 यमेव लाजा पलङ्गिते भोय,
 ते हं लहं नाकुनभिरुमेद्दो नदसाईय
 हिन्दितु जालं यत्नं न रोदिता,
 मच्छा लहा कामगुणे पहाय ।
 धीरेयसीला लवणा लहारा,
 धीरा तु निरुत्थाय रिता चरन्ति । नदसाईय
 नदं यं कुंभा समस्तुमंता,
 लजासि लाजासि दलितु कुंभा ।
 पलेति पुत्ता यं यं यं यं यं,
 ते हं लहं नाकुनभिरुमेद्दो नदसाईय
 पुरोहितं तं यपुयं लहारा,
 श्रीपुा भिनिदन्तम् पहाय भोय ।
 सुहंयसारा दितलतमं य,^३
 रायं यमिदन्तं यपुयं यं देवी । नदसाईय
 यंतासी पुरिती रायं, न श्री श्री यं यं यं ।
 मरुदेवो चरितुं तं, यं यं यं यं यं यं । नदसाईय

सर्वं जगत् सर्वं तृप्तं, सर्वं वायि सर्वं भवे ।

सर्वं हि ते अथवागते, नैव तावागते तं तव ॥३१॥३१॥

परिदिशि सर्वं जगत् तव वा,

यदीदमे कामसुखे बद्धम् ।

सुखी तु भव्यो नप्येव तावत्,

न विदुर्वाहं यथामिहेह किञ्चि ॥३२॥३२॥

तावत् वमे यमिच्छति यमरे वा,

संसारश्चिन्ता यदिरिच्छामि मीर्य ।

यकिंचन उल्लसुक्ता निरामिसा,

परिवाहारमभिरुच्यते ॥३३॥३३॥

यथामिसा जहा यदी, उल्लस्यतेषु जंतुषु ।

यदी जगत् पनीरति, रामसुखस्य जगत् ॥३४॥३४॥

यथैव जगत् सुखं, कामभीतेषु मुच्छिन्ता ।

उल्लस्यते न सुखमासी, रामसुखनिगता जगत् ॥३५॥३५॥

भीते-मुखा यमिता य, ननुसुखविहारिणी ।

यामोयमासा यच्छति, दिवा कामयमा यथ ॥३६॥३६॥

इमे य यदा यच्छति, यम इत्यथवागता ।

ययं य सता कामेषु, यदिरिच्छामी जहा इमे ॥३७॥३७॥

यामिर्षं सुखं दिवसा, यथामागं निरामिर्षं ।

यामिर्षं सुखमुच्छिन्ता, यदिरिच्छामी निरामिसा ॥३८॥३८॥

मिच्छीत्येव न सुखं, कामे संसारश्च यदी ।

यदी सुखस्यमासी य, यथामासी तसुं यरे ॥३९॥३९॥

नानो ययं यच्छति, ययदी यच्छति यय ।

ययं ययं महाराजं, ययुयारि ति मे सुखं ॥४०॥४०॥

ययता यिच्छते ययं, कामभीते य सुखम् ।

निर्विच्छता निरामिसा, निर्विच्छा निर्विच्छता ॥४१॥४१॥

समं समं विद्याविता, वेदा कामगुणे वरे ।
 तत्र पतिव्रत व्रतकाये, योरे योऽपरब्रुमा ॥४०८८॥
 द्यौं ते कामयो बुद्धा, यत्ते धर्मपरायणा ।
 अन्धमन्तुमवधिगता, दुःखमन्तमवेक्षितौ ॥४०८९॥
 सायवे धितयमोदार्थं, दुःखि धावन्मात्रिणा ।
 अचिरैवेव कालेव, दुःखमन्तमुपामया ॥४०९०॥
 राया सह देवीषु, माहवो न पुरोहिती ।
 माहवो दारवा वेद, यत्ते ते हरिनिष्ठता ॥४०९१॥
 (अन्धमन्तुमवधिगता कामगुणे कामगुणे)

१३. आचारस्पष्टिही

आचारस्पष्टिहि सद्, जहा कावच भिक्षुता ।
 तं मे वदाहरिभ्यामि, आचरन्ति सुखेह मे ॥४१॥
 पुण्ड्रि-दम-अगति-माहव, तन्मन्त्रकायजीवता ।
 तस्मा य वाका लीक नि, इह वृत्तं महेक्षिता ॥४२॥
 पुण्ड्रि भित्ति भित्ति सितं, यैव भिदे न संलिङ्गे ।
 लिङ्गिहेव अरमजोयव, संजय सुसमादिह ॥४३॥
 पुण्ड्रपुण्ड्रि न निगीव, मसरकर्मि य आचरि ।
 यमालिन्तु निगीहृता, जादता जस जसाह ॥४४॥
 सीचोदम न मेचिन्ता, धितापुण्ड्रि हिमानि य ।
 उमिचोदम तन्मकावुधं, यलिगादिह संजय ॥४५॥
 ईमाह आचरि अहि, अलाय वा यलोदय ।
 न ललिन्ता न पट्टिन्ता, यो न निरवायव सुगी ॥४६॥
 लालिन्तेव यलेव, साहाय किनुयेव वा ।
 न लीहल अचरि काहं, वाहिर वाचि पुण्ड्रि ॥४७॥

तत्त्वमस्य न हि हिंसिता, कलं मूलं च कलस ई ।
 आमतं विविहं बीजं, मयसा कि न पत्तय ॥१॥
 तस्ये वाने न हिंमिज्जा, ज्ञाना अदुत कम्पुता ।
 कलसो अदुतसुसु, पावेत्त विविहं जलं ॥२॥
 अदुत सुसुमाह पेदय, ज्ञाहं ज्ञानितु संजय ।
 दवाहिनापी ' ' सुसु, आस चिदु गमहि ता ॥३॥
 कलसई अदुत सुसुमाह, ज्ञाहं पुच्छित्त संजय ।
 इनाहं ताई मेहायो, आहविज्जल विज्जलसो ॥४॥
 सिवेहं सुसुसुसुसु च, आसुतिमं तद्विज य ।
 पत्तयं बीजहरियं च, अदुतसुसुसु च अदुतं ॥५॥
 पुष्यं च अदिलेहिज्जा, लीतासा पापज्जलं ।
 मेहासुसुसासुसुमि च, संजयं अदुतासयं ॥६॥
 ज्ञानं आसज्जलं, ज्ञानं विज्जल-ज्जलियं ।
 आसुसुसु अदिलेहिज्जा, अदिलेहिज्जल संजय ॥७॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥८॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥९॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१०॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥११॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१२॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१३॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१४॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१५॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१६॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१७॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१८॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥१९॥
 अदिलेहिज्जा अदिलेहिज्जा, अदिलेहिज्जल संजय ॥२०॥

मे साधुमज्जार्थं वा, कद्दु चाहम्मियं पयं ।
 संवरे शिष्यमप्यार्थं, कीदं तं न समाचरे ॥३१॥
 अमीहं वयसं कुपला, आसुरिजस्य बहुप्ययी ।
 तं परिमितम् आयाप, सम्भुत्तां वयसोपय ॥३२॥
 जरा जाय न वेहेह, वाही जाय न वहुदई ।
 जीविदिवा न हायंति, ताव धम्मं अमाचरे ॥३३॥
 कीदं मासं च मायं च, लीभं च चायजहुदर्थं ।
 वसे वसतिरि तीसे उ, इहंती शिष्यमप्ययी ॥३४॥
 कीही पीहं चसमिह, मायी शिष्यमासयो ।
 माया वितासि जासेह, लीभी सवयविसासयो ॥३५॥
 उवसमेव इमे कीहं, मासं महुद्वयया लिसे ।
 मायमज्जवभासेय, लीभं संलीसयो लिसे ॥३६॥
 इत्थं पायं च जायं च, वसिहाय जिइदिय ।
 चल्लीसनुत्तो निविद्य, सजासे सुसयी सुयी ॥३७॥
 न वसययो न पुरयो, नेव किमुय पिट्ठयो ।
 न य उरुं समाधित्त, चिट्ठिज्ज सुयसंतिथ ॥३८॥
 चमुच्चियो न भासित्ता, भासमावस्य संतरा ।
 चिट्ठिमंसं न खाइज्जा, मायाभीसे विवत्तज्ज ॥३९॥
 चयनित्तं जेव शिया, चासु कुप्पित्तं वा वयी ।
 सवययो तं न भासित्ता, भासं चदियमागिचिं ॥४०॥
 आयाप - वज्जसिधरं, दिट्ठिवावमहिज्जत्तं ।
 वायविसज्जित्तं नय्या, न तं उवहसे सुयी ॥४१॥
 नयसत्तं सुप्पियं जीसं, निमित्तं मंतभीसत्तं ।
 जिहियो तं न आइवसे, भूयादिवरणं पयं ॥४२॥
 अज्जत्तं चगहं जज्जत्तं, मवत्तज्ज वयसासत्तं ।
 उवकारमुमिमंपसत्तं, इत्थीयमुज्जियज्जित्तं ॥४३॥

विविधा य मये सैक्या, नारीणं न तथै कथं ।
 निहिर्मयं न कुला, कुला साकुलिं संघर्षं ॥१३॥
 लहाः कुलुटपीयूष, निरुतं कुलतयो भव ।
 यथं सु संभारिण, इत्योवितादयो भव ॥१४॥
 चित्तमिति न निवन्ता, नारिं वा सुयलंकिनं ।
 भवद्वर्षं पित्रं 'वदुतं, दिदिहं पक्षिनादरे ॥१५॥
 इत्यप्यमलिनिहसं, कलनामकिनाधि ।
 यत्र काशयं नारि, संभारी विवतलं ॥१६॥
 विमुसा इतिचक्षुसगो, पक्षीयं रसभीक्ष्णं ।
 नरसत्तलवेचिरस, विमं लालकं जहा ॥१७॥
 अङ्गवर्षंनर्षंदाहं, कामस्यधियपेक्षि ।
 इत्योषं तं न निवन्ता, कामनामवितादुतं ॥१८॥
 विमुसु सुयुतसे, मेमं नानिनिवेसह ।
 यथिहं लेमि विवन्ता, परिषातं पोयलान् य ॥१९॥
 वीयलान् यं चरीयानं, तेषिं नप्या जहा लहा ॥
 विवीयलितवही विहरे, सीईमुयन अप्यता ॥२०॥
 जाम सुताय निवन्तली, परिषावदुम्यमुतसं ॥
 तमेव अमुचालेज्जा, गुणे आयरियसम्मस ॥२१॥

तथं विमं संलमलोमयं च,

सत्तलान्जोतं च यथा सहिदुस ।

कुरे च येकाहं समस्तमाकवे,

चलमन्तो वीहं चर्षं परेभि ॥२२॥

सत्तलान्जोतमावरयस्य तादृशी,

अथावभावस्य तथै रेयस्य ।

विस्तृतमर्हं जं वि मलं पुरे कर्तुं,
 समोरियं सम्मलं य जीवन्ता ॥६२॥
 ये तारिसे तुच्छमर्हं विद्वांसि,
 सुखं लुप्ते यममे चक्षिन्मते ।
 विराजद् कामधर्मं वि यमम,
 कामिकमधुनाकामे य चक्षिन्म ॥६३॥
 (दशमेऽध्यायेऽन्ते अष्टमं पद्यम्)

NOTE TO TRANSLATION

(1) In the case of the extracts from the *Āpī-
saṅga*, *Sūyagadāṅga* and *Uttareḍḍhayaṅga*, I have
reproduced Professor Jacobi's translation published
in the *Sacred Books of the East* Series Vols. XXII
and XLV.

(2) In translating the extract from the *Nāyā-
dhammakāhā*, I derived a great help from Dr. Bar-
nold's translation of the *Antagadāṅga* and from
Dr. Hoernle's translation of the *Uttaragadāṅga* when
similar passages occurred in these sūtras.

(3) The remaining extracts were translated
by me with the help of the Sanskrit commentators.

(4) Thus it will be clear that uniformity in
translation could not be maintained.

(5) The portions printed in Italics are not
in the Pāli Text, but have been added to facili-
tate its understanding.

1. The Child Miyāputta.¹

1. At that time and at that period there was a city named Mīraggama. (*Its description*).² Outside this city of Mīraggama and to its north-eastern direction, there was a garden named Candapapāyana (*its description*), where stood a temple dedicated to the Jakkha Bahurara. (*Its description*).

2. In this city of Mīraggama dwelt³ King Vijaya, the Khattiya. That Vijaya, the Khattiya, had a queen called Mīyā. That Vijaya, the Khattiya, had by his queen Mīyā⁴ a son named Miyāputta, the child who was from birth blind, dumb, deaf, lame, deformed and gouty.

(1) *Śiṣ. Miyāputta*, popularly known as *Miyāphāḍa* or *Thāḍīyā* from his body being a mere ball of flesh.

(2) One of the most curious features of the Jaina Scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and whole periods occur again and again with mathematical regularity; but instead of being written out in full they are usually abbreviated, the first and the last words only being given, with the word *amh* "and" to denote the intermediate words; and after this stereographic symbol is left out, the word *amh* "description" being substituted for the whole. Full descriptions of a city, monastery, garden, king, queen, Lord Mahāvīra etc. occur in the *Devastya*, the second *Uplaga*. Item which they are reproduced everywhere else when required.

(3) The *Mīmamsā* Present has been throughout used in the translation, which I have rendered in the Past Tense.

(4) Polygamy being common in those days, especially among kings, the queen's name has been mentioned to specify the child's mother.

That child had neither hands, feet, ears, eyes nor nose save a mere mark of those limbs and extremities.

3. Now that Queen Mipā used to attend secretly on the child Miyagutta with food and drink in a secret underground cell.¹

4. In that city of Miyaggāma, there lived a man born blind. Being led forward with a stick by a person having eyes, he whose hair was dishevelled² used to earn his livelihood by crying pitifully³ from door to door in Miyaggāma while huge swarms of flies⁴ followed him on his way.

5. At that time and at that period the blessed Samaya Mahāvīra arrived there. The congregation went out to hear him. Then that person born blind, hearing that great noise of the people thus said to the man having eyes, "Why! O beloved of the gods⁵! Is there to-day a festival of Indra or a festival of Mahendra in the city of Miyaggāma that I hear such a great noise of the people?"

Then that man having eyes thus said to the man⁶

1. *Śā. gūṭṭa, Pā. gūṭṭa, Pañ. gūṭṭa.*

2. *agūṭṭa* perhaps means "having many scars and boils on the skull."

3. General reading *anugūṭṭa* "living on kindness or charity of others." Such happenings are common even now-a-days.

4. *uṇṇa*. *Śā. uṇṇa* explained as "large, large" in the commentary perhaps means "a kind of fly."

5. *gūṭṭa* corresponds to the well-known phrase *huvē* 'brother' of Asoka's edicts, and *huvē* 'brother' of Chaṅkari. Originally it was a polite form of address, but later-on it came to be used in Chaṅkari in a bad sense, viz. 'a goad' 'a stick.'

born blind, "Verily, O beloved of the gods! the blessed Sage Mañdvira has arrived here. People are going to greet and bow down to him."

6. Then that person born blind said to the man having eyes, "Let us go, O beloved of the gods. We, too, shall greet and bow down to the blessed Sage Mañdvira and wait upon him."

7. Then that person born blind, being led forward with a stick by the man having eyes, came to where the blessed Sage Mañdvira was. Coming there he walked round him thrice from right to right,¹ greeted and bowed before him (down to) stood waiting upon him.

8. Then the blessed Sage Mañdvira preached his religion to that great congregation. The congregation went back in the direction from which it had appeared.

9. Then the blessed Sage Mañdvira's eldest disciple named Indabhā, ² the monk, seeing that person born blind, greeted and bowed before the blessed Sage Mañdvira and said, "Sir, Is there any person born blind or practically blind³ from birth?"

1. The circumambulation of reverence. The saluting person with his chair stood the saluted, starting from the latter's right, and keeping his own right turned towards him. Bennett.

See Hensley's note 17 in his translation of Uvāṅga.

2. Śr. *ṣṣṣṣṣṣ* *śṣṣṣ*, Mañdvira's first disciple, popularly believed to be a Brahman, really belonged to a Kshatriya caste as is expressly stated by Abhayadeva in his commentary on the *Thiṅgaṇa*, VII. 5 *pa*.

3. *ṣṣṣṣ* at the end of a compound often means 'almost', 'nearly.'

"Yes, there is."

"Where is, Sir, that person born blind or practically blind from birth?"

"Truly, Geyama,¹ in this very city of Miyag-gama, there is the child named Miyaputta, son of the Khattiya Vijaya by his Queen Miyā, who was born blind (down to) she attends upon him."

10. Then the blessed Geyama, greeting and bowing before the blessed Samaga Mahāvīra said, "Having been permitted by you, Sir, I wish to see the child Miyaputta."

"As you please, O beloved of the gods."

11. Then the blessed Geyama came towards Queen Miyā's house. Coming there, he thus said to her, "I have come straight;² to see your son, O beloved of the gods."

•12. Then the Queen Miyā decorated cup-a-pla (Ea-with all ornaments) her four sons, the younger brothers of Miyaputta, placed them at the blessed Geyama's feet and said, "Here are my sons, Sir. Look at them."

13. Then that blessed Geyama said to Queen

1. Indrābhūti had been invoking gods to a sacrifice when he saw a number of gods passing through the sky. He thought they had come to grace the sacrifice while in reality they were going to celebrate Mahāvīra's Ascendency which he had just attained. The gods not stopping at his sacrifice, he went to one where they had alighted. There he met Mahāvīra and, after a short discussion with him, was converted to Jainism.

2. For the rest see §§§ and 3.

3. *gar* is explained by Abhayadeva as *śring* 'quickly'. The derivation is uncertain. Dr. Rosenle suggests *gar*, *war*. Perhaps *Paṇi* *śal* 'at once' is connected with it.

Miyā, "O beloved of the gods, I have not come straight to see these sons of yours, but him, your eldest son, the child Miyāputta born blind, practically blind upon whom you attend secretly with food and drink in a secret underground cell. Him I have come straight to see."

14. Then the Queen Miyā thus said to the blessed Goyama, "Who is such a wise sage, Sir, that could tell you straight what I had kept so secret?"

Then the blessed Goyama thus said to Queen Miyā, "Such is indeed, O beloved of the gods, my religious preceptor, the blessed Samaga Mahāvira, all-knowing and all-seeing. From him I learnt this fact."

15. Now while Queen Miyā was conversing with Blessed Goyama about this matter, it was the very time for the child Miyāputta's breakfast (lit. food and drink).

16. Then the Queen Miyā spoke thus to the blessed Goyama, "Do you wait here, Sir, till I show you the child Miyāputta." So saying, she went to the hader (lit. where the room for food and drink was). There she changed her clothes, took a wooden cart, filled it with plenty of food,¹ drink,² 'delicacies,'³ and 'relishes,'⁴ and, coming to where the blessed Goyama was, said, "Come along, Sir. Follow me so that I may show you the child Miyāputta."

17. Then the blessed Goyama went along after the Queen Miyā.

1. **सूप** 'Food' such as rice and curry; **पान** 'drink' such as milk, water-gruel (jalei or shikhi) etc.; **सुख** 'delicacies' such as coconut and other fruits; **सुख** 'relishes' such as betel, ginger, cardamoms, etc.

Then the Queen Miyá, drawing the wooden cart to the underground cell, and covering her mouth with a four-folded¹ piece of cloth said to the blessed Geyama, "Sir, you may also cover your mouth with the mouth-cloth.²" Being thus requested by Queen Miyá, the blessed Geyama covered his mouth with the mouth-cloth. .

18. Then the Queen Miyá with her face turned away, opened the door of the underground cell from which came a bad smell as if from a dead snake. Rather it was even more disagreeable than that.

19. Then that child Miyagata attracted by the fragrance of that plenty of food and drink became greedy and covetous for that. He ate that food and drink with relish. Eating it, he at once spoiled it.³ After that he changed it into pus and blood but he ate up even that pus and blood.

" 20. Then seeing the child Miyagata the following thought occurred to the blessed Geyama, "Alas! This child is experiencing the evil result of his formerly done wicked deeds. I have not seen hell or the Geyama thereof, but evidently" this person is experiencing agony like that of hell." So saying he took leave of the Queen

1. *चत्वारिंश* "Having four folds", i. e. doubled and redoubled.

2. *मुखचिन्ता* *हस्त. मुखचिन्ता* "a piece of cloth for the mouth." The Pujañi monks keep it in their hand, and hold it before the mouth when speaking, but the Bhikṣu's monks keep it always suspended before their mouth by means of a thread passing round the ear. The Pujañi quote this passage in Jñānāśa in support of their own custom.

3. The commentary does not explain how the food was decayed and was changed into pus and blood.

Miyá, and coming out of her house, came to where the blessed Savage Mahirín was and said, "Being permitted by you, Sir, I went towards Queen Miyá's house (dawa) he said that got and blood." What was that person, Sir, in his previous birth? What was his name? To which family did he belong? What did he give to him? What did he eat? What did he do that he lives so miserably? "Then, indeed, Guyana, in the Shásha¹ country of this very continent of Jamba there was a city named Sayadavira. (His description.) In the city of Sayadavira there was the king named Dhapaval. (His description.) Neither very close to it, nor very far from it, to the south-east direction of the city Sayadavira, there was a town² called Vijayavaddhamápa. The extent of the district Vijayavaddhamápa consisted of five hundred villages.

12. In the town Vijayavaddhamápa, there was the district-officer,³ named Ekhi who was wicked (down to) taking delight in enmity. That Ekhi, the district-officer lived enjoying the lordship over five hundred villages of the district-town Vijayavaddhamápa.

23. Now that Ekhi, the district-officer, used to suppress and oppress⁴ the five hundred villages of the district Vijayavaddhamápa by means of various taxes, etcetera, bribes,⁵ and illegal presents.

1. As in §§ 11-12.

2. Shikha: Town of Jambhadrápa.

3. Capital town of the district of the same name.

4. *gaga-dhi* *gga* 'territory' + *gga* 'to go' 'to go' of the word *gga*—Pathan's 'to go'.

5. *gga* *gga* *gga* has another *gga*, from *gga* from which comes *gga* *gga* 'to go'.

24. Now that district-officer, Ekkai, said, "I hear not" when hearing, and "I hear" when not hearing with reference to the cases and trials of many kings, chiefs,¹ nobles, merchants and many other village-folk of the district Vijayavādhamaṅga. Similarly when seeing, speaking, taking or knowing he said "I did not see" and vice versa. Thus that Ekkai, the district-officer, lived committing² many an evil deed.

25. Then, once upon a time, there appeared simultaneously in the district-officer Ekkai's body sixteen diseases and sicknesses, to wit: asthma, cough, fever, inflammatory fever, belly-ache, Ectels on the seat, piles, indigestion, disease of the eyes, headache, sorety, sore-eyes, ear disease, itching, dropsy and leprosy.

26. Then that Ekkai, the district-officer, being afflicted by sixteen diseases and sicknesses summoned his domestic servants and said, "O ye, beloved of the gods, crying with a loud voice at the cross-ways, crossings³ and highroads of the town, Vijayavādhamaṅga, speak out, 'Truly' O beloved of the gods, sixteen diseases and sicknesses, viz. asthma down to leprosy, have appeared in the district-officer Ekkai's body. If any physician or a physician's son,⁴ a wise

1. *cat+det+objct.*

2. *safern* 'to earn,' 'to collect'

3. *waṅ* (road-cross), and *waṅ* are crossings where four roads meet, *waṅ* where three roads meet, *waṅga* where many roads meet.

4. *Karika* is an approximation.

man or a¹ wise man's son wishes to cure even a single disease or sickness of the sixteen diseases and sicknesses of the district-officer Ekkai, he will get plenty of riches from Ekkai, the district-officer.² Thus proclaim a second and a third time also!" The domestic servants acted accordingly.

Then, hearing the above proclamation in the town Vijayavāḥamāga many physicians and physicians' sons came out of their houses with surgical boxes³ in their hands and came to where Ekkai the district-officer was. Seeing these, they examined the district-officer Ekkai's body and enquired into causes of these diseases. Then they desired to cure even a single disease or sickness out of the sixteen diseases and sicknesses of Ekkai, the district officer, by means of various unguents and rubbing powders, by administering oils, by causing vomiting, by purging, by sprinkling, by washing, by administering oily enemas, by applying injections, by administering dry enemas, by placing the veins by cutting⁴ and abrading⁵ skin, by administering bark, roots, leaves, flowers, fruits and seeds of plants, by administering Śūṣpā,⁶ pills, medicines and remedies. But they could not cure any disease.

28. Now when these physicians could not cure even a single disease or sickness out of the sixteen

1. Cf. Pañj. Jyāṣṭa, which 'a physician.'

2. ~~anvāṣṭhāna~~ containing surgical instruments.

3. Cf. Pañj. Tārā, and Pañj. in the same sense.

4. ~~Coṣaṣa~~, ~~Śūṣpā~~, ~~śūṣpā~~, ~~śūṣpā~~ 'Kinds of plants.'

diseases and sicknesses, they returned worried, fatigued and exhausted in the direction from which they had appeared.

29. Then that Eklāsi, the district-officer, being overpowered by the sixteen diseases and sicknesses indulged in big royalty and kingdom. Longing and pining for kingship he attained to the full age of two hundred and fifty years¹, agonised by the intolerable force of his agonies, and dying at the time of death was born as Neralya on this Rayasappabhisamā among the Neralya the highest period of whose punishment is a Śāgaravana².

30. Afterwards returning from thence, he alighted as son into Queen Miya's womb in this very city of Miyagata.

Then in Queen Miya's body arose a pain, fiery (dawn) burning. Since the time when the child Miyagata got into Queen Miya's womb as embryo, Queen Miya became undesirable, unpleasant and unwelcome to Vijaya, the Khatliya.

31. Then once upon a time, in the first part of the latter half of the night³, there occurred to Queen

1. Lit. two and a half centuries (अर्धशताब्दी १५०० years).

2. Vide Monier's note 1st in his tr. of Uva.

3. The *pāṇḍura*, *ekā-pāṇḍura*, is a period measured by the time in which a vast well, unbounded *Vajras* every way, filled with minute bits of hair so closely packed that spiders might be hurried over them without penetrating the interstices could be swept at the rate of one hair in a century. This repeated ten *lopa* of *lopa* of time (i.e. 1,000,000,000,000,000) is a *Śāgaravana*. Stevenson, however, reverses this explanation. Monier s. 111.

4. i.e. at mid-night hour.

Miyā the following thought while she was brooding over her household affairs, "Truly, I was formerly desirable, trustworthy and favourite of Vijaya, the Khattiya, but since this embryo entered into my womb, I have become undesirable and unpleasant to Vijaya, the Khattiya. Vijaya, the Khattiya, does not like to utter my name or getra even, what to speak of seeing or enjoying me. It is better for me, therefore, to destroy¹ this embryo by various remedies that destroy, drop, melt or kill an embryo. She resolved then, and eating and drinking various sharp, bitter and pungent remedies that destroy an embryo, she desired to destroy that embryo; but that embryo neither perished nor miscarried. Now when Queen Miyā could not destroy or miscarry that embryo, she, wearied, exhausted, and unwilling bore that embryo with great pain.

80. Then at the expiry of full nine months, Queen Miyā gave birth to a child who was blind from birth (down to) had mere signs of limbs². Then the Queen Miyā, finding that child deformed and blind was frightened. She summoned her nurse and said, "Oo, you beloved of the gods. Leave this child in some lonely and dirty place³."

81. Then that nurse, saying "Very well" promised to do it. But she came where Vijaya, the Khattiya was and said, "Truly, my Lord, Queen Miyā has brought forth a child after nine months (down to) mere signs of limbs (down to) she was

1. Supply 'to drop, to melt or to kill.'

2. As precedingly.

3. Cf. Panj Rōgi.

frightened and summoned me and said "Go you and leave it on some lonely and dirty place." So tell me, my Lord, whether I may leave that child in a lonely place or not."

14. Then that Vijaya, the Kshatriya, hearing this news from the nurse was similarly frightened, and coming to where Queen Mitrā was said to her, "This is your first offspring, O beloved of the gods. If you leave it in a lonely and dirty place, your future offspring will not survive. You should, therefore attend secretly on this child in a secret and underground cell with food and drink. In this way your offspring will survive."

15. Then Queen Mitrā politely promised Vijaya, the Kshatriya to do so and she began to look after that child secretly with food and drink in a secret underground cell. Thus indeed, Geyama the child Miyāputta is experiencing the evil result of his previously done, old and wicked deeds.

16. "Sir, where will the child Miyāputta go, being released from here and dying at the time of death? Where will he be born?"

"Geyama, the child Miyāputta will attain to his maximum age of twenty-six years, and dying at the time of death, shall be born as a lion in the family of lions at the foot of the mountain Veyaspha in the country of Bhadraka of this very Jambū continent. As a lion he shall be wicked (down to) bold, and shall commit much evil. Dying at the time of death

1. Lit. 'will not be permanent,' *śūnyo-śāśvato*.

he shall be born on this very Rāyagappa¹ earth among the Karmīyot² the maximum period of whose punishment is a Śigaravama³. Returning from thence, he shall be born among serpents. Now there are twelve and a half⁴ lots of species, families, classes, orders and so forth of the aquatic five-sensed lower animals, viz., fish, tortoises, shark, crocodile, porpoise etc. In each of these kinds of life, he shall be repeatedly born many lots of times. Returning from thence, he shall be born many lots of times among quadrupeds, reptiles, birds, four-sensed animals, three-sensed animals, two-sensed animals, vegetables, bitter trees, plants with bitter juice, air-lives, fire-lives, water-lives and earth-lives.

17. Returning from there, he shall be born as a bull at Śapaṣṭhāpura. Once upon a time after just passing his calfhood, while digging up the loose earth of the river Ganga in the beginning of the rains, he shall die crushed by the falling bank of the river, and shall be reborn as a son in the family of bankers in that very city of Śapaṣṭhāpura. There after passing his boyhood and entering into youth, he shall listen and attend to the doctrine in the presence of the right sort of monks, and leaving the worldly life shall enter into the monastic son. After following the life of a monk for many years, and

1. The Earth on which we live.

2. A division of hell.

3. *ayura*, lit. *ayudaya*.

4. Lives which have air, fire, water and earth for their bodies.

after having made 'confession of sins and promise of amendment', he shall be reborn as a god in the Sahasrabhūvan. Afterwards, descending from there, he shall attain perfection in the great Vidyāvat country.

58. Thus, indeed, Jambū, the blessed Śaṃsapa Mahāśīva (Jambū to) who has attained perfection has preached the matter of the best nature of evil results. So I say.

(End of first chapter of the first volume of the Vidyāvat Sutta.)

1. A legendary land outside India.

2. *Atyāsa* corresponds to Pāli *āyasa* 'to make known, inform, acknowledge, etc.' In the special sense as here, it means 'to make confession of sins' *Paṭikkama*, lit. 'to step back, withdraw from' denotes 'to make promise of amendment.'

3. The words 'vā' *heva* serve to mark the end of every chapter in all canonical books.

2. Prince Maha.

1. In those days, at that time, there was a city named *Campā*.¹ (*Its description*) Outside this city of *Campā*, and in the north-eastern direction, there was a monastery named *Puggabadda*. (*Its description*). In the city of *Campā*, there was the king, named *Kaggiya*.² (*His description*).

2. In those days, at that time, the revered Elder *Sahama*, a disciple of the blessed *Sama* *Mahāvīra*,³ surrounded by five hundred monks, travelling on and on, passing from village to village, and journeying in *placatanā*, arrived at the monastery *Puggabadda* in the city of *Campā*, and taking a proper abode⁴, stayed there purifying himself with restraint and penance. (The congregation went out of the city *Campā*. Religion was perished. The congregation went in the direction from which it had come).

3. In those days, at that time, the revered *Sahama*'s senior disciple, the revered *Jambū*, the monk, belonging to the *Kāśapa* family, seated some little way from the revered Elder *Sahama*, with his knees raised and his head bent down, lodged in a store-chamber of meditation, was purifying himself with restraint and penance.

1. *Campā* now represented by the village of *Campāgar*, on the *Ganges*, near *Bhāgāgar*, was the capital of the country of *Drāva*.

2. *Ajātasmitra* of the *Paṇḍita*.

3. *Dṛgācāra*=*Śikṣa*. *anagāra* means a Elder's taking permission from the owner of a house to stay there.

4. Then the reverend Jambū, the monk, moved to faith and moved to doubt: went toward the reverend Elder Sahasama. He thrice walked round him from right to right, greeted and saluted him, and with clasped hands courteously waited before the reverend Elder Sahasama, neither very near, nor very far, wishful to hear him and bowing, and thus he spoke, "If, sir, the Ascetic, the Lord Mahāvīra has preached this as the purport of the fifth Aṅga, the Vīrkhaṇḍaggaṭṭi¹, what, sir, has been preached as the purport of the sixth Aṅga, the Kāyādharmakabbhā²?"

"O Jambū," addressed the reverend Elder Sahasama to the reverend Jambū, the monk, "The Ascetic, the Lord Mahāvīra has preached two volumes of the sixth Aṅga, viz. the Kāyāgi and the Dharmakabbhā.³"

5. If, sir, the Ascetic, the Lord Mahāvīra has preached two volumes of the sixth Aṅga, how many chapters has he preached in the first volume?

Truly Jambū! the Ascetic, the Lord Mahāvīra has preached nineteen chapters in the volume called Kāyāgi, viz., (1) Parable of the mixed foot⁴, (2) the parable of Union, (3) of peacock's eggs, (4) of tortoise, (5) of Seluga, the royal ascetic, (6) of the gourd, (7) of Rohiṇi, a basket's daughter-in-law, (8) of Malli, the 15th Jina (9) of Māyandī, a merchant, (10) of the

1. Popularly known as Bhagavat Sūtra.

2. Jyā, viz. Jambū's 'a parable, incident.'

3. Kāyādharmā, viz. Dharmakabbhā 'a moral tale'

4. See § 81 of this extract.

wood, (11) of *dīvādātara*, a tree growing on the sea-shore, (12) of water, (13) of the frog, (14) of *Tṛpaḥ*, the minister, (15) of *Nandī* fruit, (16) of *Amarakūṭā*, a tree, (17) of *Alpa*, a kind of *manuṣmaḥ* (*Acacia*), (18) of *Susamā*, a banker's daughter, and (19) of *Puṣpaṅkita* the prince, the nineteenth parable.

6. If, sir, the Ascetic, the Lord Mahāvīra has preached nineteen chapters of the volume *Nāyagī*, what has he preached as the purport of the first chapter?

Truly, O Jambū, in those days at that time, in this very continent of Jambū, in the country of Bhāruka, in its southern half, there was a city, named *Rāyagīha*. (Its description). The Sanctuary *Gaṇaśilāya* (its description). In this city of *Rāyagīha*, there was a king named *Seḍḍiya* (his description). That king *Seḍḍiya* had a queen named *Nandī* (her description). That king *Seḍḍiya* had by his queen *Nandī*, a son, named *Aśhaya* the prince who was perfect in *śūdra* (down to) lovely, who had won King *Seḍḍiya*'s confidence in all matters and who himself used to look after his (*Seḍḍiya*'s) royalty, kingdom, treasury, store-room, army, conveyances capital and harem.

7. That king *Seḍḍiya* had another queen, named *Dhākeḍḍī*. Once upon a time, in the first part of the latter half of the night, as she was tossing about on her couch, midway between sleeping and waking, the queen *Dhākeḍḍī* awoke after beholding in dream to enter her mouth a huge elephant seven hands high, bright as

the silver mountains playing and yawning gracefully in the sky. Becoming glad and joyful, she took cognizance of that dream, and rose up from the couch, and went to king Segiya, neither hastily, nor quickly but with a goît like that of a royal Amazon. Coming there, she awakened king Segiya with agreeable, lovely and pleasant words and being permitted by him she sat down on an auspicious throne decorated with diverse gems and jewels. Becoming restful and composed, and bringing her joined hands to her forehead she said, "Truly, O beloved of the gods, just now, on a couch of this sort, as I was half-asleep and half-awake, I woke up after beholding in dream an elephant entering into my mouth. Now, O beloved of the gods, what kind of happy issue will there be of this dream?"

4. Then king Segiya, listening and hearing this matter from Queen Dhâringî, became glad and joyful, took cognizance of the dream, entered into enquiry upon it, and by his own native faculty of intelligence, arising from perception, he grasped the purport of the dream. Then, congratulating Queen Dhâringî, he "said, "Noble is the dream you have seen, O beloved of the gods, happy is the dream you have seen, O beloved of the gods. We shall gain our object, O beloved of the gods. We shall have a son, O beloved of the gods. We shall get happiness, O beloved of the gods. Truly, after the lapse of nine complete months and seven and a half days¹, you will beget a boy, a

1. Okhandaî.

2. Lit, days and nights.

brother to our family, an ornament to our family. This boy, after passing his childhood, will be a hero, a warrior, a king possessing a kingdom. You have seen, O Queen, a dream that will bring health, delight, long life and great auspiciousness."

8. Then Queen Dharigi, being thus addressed by King Sagiya, became glad and joyful, and sat on her couch and said, "Let not this my excellent and important dream be counteracted by other ill dreams." So with sublime and religious tales relating to divine or holy persons, she kept awake in vigil to her dream.

10. Then, early in the morning, King Sagiya sent for interpreters of dreams, well-versed in the various works on dreams, and acquired from them about the issue of the dream beheld by Queen Dharigi. Being asked thus, the interpreters of dreams, reciting passages from dream-books spoke as follows: "Truly, our Lord, in our dream-books, there have been explained forty-two dreams and thirty great dreams, seventy-two dreams, in all. Of these, our Lord, mothers of Archas or mothers of emperors into whose womb an Arhat or an Emperor is coming down, see the following fourteen of the thirty great dreams and wake up—to wit, an elephant, a bull, a lion, a besprinkling (of Fortune), a garland, a moon, a sun, a banner, a jar, a lotus pool, a sea, a celestial palace, a heap of jewels and a fire. Mothers of a chieftain, into whose womb a chieftain is coming down, see one of these fourteen great dreams and wake up. Thus noble is the dream, O Lord, that Queen Dharigi, has

man. Truly, O Lord, after the passing of nine full months, the Queen shall give birth to a boy. This boy, his childhood spent, will be a lord of an empire, a king or he will be a monk with soul purified."

12. Now when two months had gone, and it was the third month of that child in her womb, Queen Dōhripi was filled with a longing for untimely clouds after this fashion. "Happy are those mothers, fortunate are those mothers, the fruit of human birth and life has been reaped by those mothers who fulfil their desire mounted on the best elephant, and riding in all directions while clouds are spreading in the sky. I, too, therefore should fulfil my desire (down to) while clouds are spreading in the sky."

13. Then Queen Dōhripi, with her desire unfulfilled and unaccomplished became withered, winnowed, dusky and weak.

14. Then Queen Dōhripi's personal attendants and slaves and servants of the harem came to King Sogya and said, "Truly, O Lord, Queen Dōhripi, to-day, withered, winnowed and overtrapped in melancholy thoughts is brooding over something."

15. Then King Sogya came where Queen Dōhripi was, and said to her, "What are you brooding over, O beloved of the gods, thus overtrapped in melancholy thoughts?"

Then Queen Dōhripi replied, "Truly, my Lord, this kind of desire in untimely clouds has come upon me."

1. *Dohada Shi. Dohada=the longing of a pregnant woman.*

16. Then King Śegya said to Queen Dhīrīgī, "Do not foster such melancholy thoughts, O beloved of the gods. I shall so act that this very longing, strange as it is shall be crowned with satisfaction."

17. Then King Śegya summoned the prince, named Abhaya and said, "Truly, my son, a longing for untimely death has come upon your step-mother, Queen Dhīrīgī. Not finding any means of fulfilling her longing, I am thinking over it, with all my hopes crushed."

18. Then that prince Abhaya said to King Śegya, "Do not brood over it in this way, my father. I shall so act that the strange desire¹ of my step-mother, Queen Dhīrīgī will see its fulfilment."

19. Then the following thought occurred to prince Abhaya, "The fulfilment of my step-mother, Queen Dhīrīgī's desire cannot be brought about by any human means, but only by divine ones. Now there is a god, resident of the Śūkrama Kappa, who is my former companion, and who enjoys great wealth and happiness. It is meet for me, therefore, to live alone and unaccompanied seated on a grass-mat in my Posaḥa-room², taking on me the vow of Posaḥa and

1. Literally, untimely.

2. *varāṇāśa-matāṅgī* *poṣa* 'Longing for untimely death' and hence strange.

3. Posaḥaṁ where Posaḥa is observed. Posaḥa 'is the sacred day of the Jains and is distinguished by the four observances (aparivā) from food (āhāra), bodily attentions (vīriya-saṁhāra), sexual intercourse (abrahma) and daily work (vyāghra).

chastity and a fast for three days, always bearing in mind the god, my former companion. Then the god, my former companion, will fulfil my step-mother, Queen Idzirigi's desire for untimely clouds.

Resolving thus he cleaned the Fomaha-room and its doorth, sat on a grass-mat, and taking upon him the vow of three days' fast, abode there bearing in mind the god, his former companion.

20. Then the god, Abhaya's former companion, appeared before him. Being requested by Prince Abhaya, he brought about untimely clouds.

21. Then Queen Idzirigi duly satisfied her longing for untimely clouds, and, after nine complete months, brought forth a boy named Meha.

Then the parents of Prince Meha performed in due order and with great zeal the rites of naming, feasting, walking and shaving the head.

22. Then when Prince Meha was in his eighth year, his parents brought him to a teacher of the arts as an auspicious tithi, Karaga and hour¹. The teacher of the arts trained Prince Meha and taught him the seventy-two arts of which writing is the first.

1. I.e. the vow of taking eighth meal. The Jains, like other Hindus, take two meals daily. The practice here referred to, therefore, consists in taking only one meal in every four days, or fasting for three days and a half at a time. The meal is taken on the evening of the fourth day.

2. I.e. place for rolling dice and wine. *Doḍha*=Pill-shed.

3. So called after the desire of untimely clouds (*Āpāḥ*).

4. The tithi is a lunar day, i.e. the period in which the moon moves from the sun by twelve degrees. The *Karaga* is a half tithi, the *uḍḍaṭṭa*, or 'hour,' forty-eight minutes.

arithmetic the most important and birds' cries the last, in their text, purport and practice¹; to wit, (1) writing, (2) arithmetic, (3) impersonation, (4) dancing, (5) singing, (6) instrumental music, (7) vocal music, (8) music of drums, (9) music of cymbals, (10) gambling, (11) speaking in public, (12) dining, (13) play of the eight-square board,² (14) city-police, (15) mixing of water with clay, (16) rules of food, (17) rules of drink, (18) rules of dress, (19) rules of anointing, (20) rules of bed, (21) composition of *Āryā* verses, (22) of riddles, (23) of *Māgadhi*, (24) of *Gāthā*, (25) ballad-making, (26) *śloka*-making, (27) (28) use of unwrought and wrought gold, (29) use of powders; (30) rules of ornaments, (31) stirring of damsels; (32) points of women, (33) of men, (34) of horses, (35) of elephants, (36) of kine, (37) of cocks, (38) of umbrellas, (39) of slaves, (40) of swords, (41) of gems and (42) of the *kāṇva* jewel; (43) lore of building, (44) measurement of camps, (45) of cities, (46) column, (47) counter-column, (48) flying column, (49) flying counter-column, (50) wheel column, (51) kite-column, (52) cart-column; (53) fighting, (54) heavy fighting, (55) supreme fighting, (56) horse-fighting, (57) list-fighting, (58) arm-fighting, (59) branch-fighting, (60) arrow-shooting, (61) wielding the sword, (62) bow of the bow (archery), (63) casting of unwrought gold, (64) of wrought gold,

1. They have not been explained in any commentary. For *śloka*, *śloka śloka* 'form,' three different interpretations have been offered, viz., impersonation, painting and money-changing. The word is also found in Buddhist scriptures *Mahāvagga* 1-62 and in King Khāravah's inscription where the last interpretation, *śloka śloka*.

(68) play with threads, (69) with pebbles, (70) with lotus-stalks; (68) engraving leaves, (69) engraving beads, (70) giving life, (71) taking life; and (72) birds' cries.

Now when he had taught Prince Maha the above-mentioned arts, the teacher of arts brought him to his parents.

23. Now Prince Maha's parents received the teacher of arts with sweet words, and honoured him with abundant scents, garlands and ornaments. They bestowed on him a liberal gift of gladness of lifelong work, and sent him away.

Now Prince Maha became learned in the seventy-two arts, with the chambering nine organs' awakened, and skilful in the eighteen kinds of vernacular tongue.

24. Then during an auspicious fifth, Karaka, star and hour, Prince Maha's parents married him in one day to eight excellent princesses spring (lit. brought) from equally royal families.

25. Now Prince Maha sat up in his noble palace, being entitled and fondled by means of plays of thirty-two performers, enacted with music of ringing drums by goodly damsels; and enjoying the delights and pleasures of human life.

26. In those days, at that time, the Jyestha, Lord Mahadeva, travelling on and on, passing from village to village and journeying in pleasantness came to the city of Rāyagīra and the sanctuary,

1. Namely, the eyes, ears, nostrils, tongue, skin and mind.

Gupatlaya (down to) abode there purifying himself with restraint and penance.

27. Then Prince Meha, hearing and learning the news about the arrival of the Ascetic, Lord Mahāvīra became glad and joyful, and summoning his domestic servants said, "Quickly, O beloved of the gods, being here properly harnessed the four-wheeled horse-chariot."

28. Having mounted the four-wheeled horse-chariot, Prince Meha came where the Ascetic Lord Mahāvīra was (down to) he stood waiting respectfully.

Then the Ascetic, Lord Mahāvīra preached his wonderful doctrine before Prince Meha and a large audience.

29. Then Prince Meha, having listened and heard the doctrine from the Ascetic, the Lord Mahāvīra, became glad and joyful; and came to his parents, and making obeisance at their feet said, "Truly, father and mother, I have heard from the Ascetic, the Lord Mahāvīra his doctrine, and this doctrine is agreeable, acceptable and pleasing. I desire, therefore, having been permitted by you, father and mother; and having shaved my head in the presence of the Ascetic, Lord Mahāvīra, to go from the household life and enter the monastic order."

30. Then upon Queen Dhātrī, having heard this undesirable, unlovely, unpleasant and harsh utterance; weeping and wailing spoke to Prince Meha, "Child, you are our only son, beloved, lovely, and dear. Truly, child, we desire not to hear even

for a moment succumb to you. Enjoy the human pleasures, child, as long as we live. Afterwards, when we shall have passed away, you can enter the Order, being ripe of age, and careless about the family affairs."

31. Thus bidden by his parents, Prince Meha replied, "Really it is as you tell me father and mother. But, truly, father and mother, human life is unsure, undetermined, inconstant, overwhelmed by hundreds of vices and troubles, unstable as the lightning-flash, like to a bubble of water, like to a water-drop hanging from the top of a blade of grass, like to the flush of evening sky, like to the vision of a dream, sooner or later perforce to be abandoned. Who knows, father and mother, who is to go first, who is to go last? I desire, therefore, *father and mother*, (down to) to enter the Order.

32. Then the parents of Prince Meha, having failed to prevail upon him by many deductions and discourses in accord with sense-enjoyments, now spoke to him in discourses against sense-enjoyments arousing fear and horror of discipline, "Child this Niggantha doctrine is true, sublime, absolute, perfect, pure; it cuts out arrows¹. It is a path of escape, a path of salvation, a path devoid of all pain. It is single in its view, as a snake; single of edge, like a razor, as barley-corn of iron to chew; tasteless as a mouthful of sand; like the great river Ganges if one would go against its current; hard to traverse

1. i. e., it removes doubts and destroys sin.

as the ocean to swim by means of the arms, or like a sword-edge to walk upon. To Niggantha friars, child, it is not allowed to eat or drink fare prepared specially for them, nor purchased fare, nor fare specially set aside, nor fare specially cooked, nor famine-food, nor rain-food, nor forest-food, nor food of sickness¹; nor fare of roots, of bulbs, of fruits, of seeds, or of green vegetables. You, child, are wanted to comfort, and not to discomfort; you cannot duly bear cold, heat, hunger, thirst, the diverse distempers and diseases of wind, gall, and slime, or of the combined humours, the various harms of the sense-organs², the twenty-two vexations and sufferings as they arise. Therefore, child, enjoy the human pleasures and afterwards you can enter the Order.

33. Then Prince Maha, thus bidden by his parents said to them, "It is really so, as you tell me, father and mother. In sooth, father and mother, the Niggantha doctrine is hard to observe for feeble and fearful persons that cling to this world, and thirst not for the world beyond, for the vulgar folk; but for the valiant man there is naught hard therein to do. Therefore, I desire (down to) to enter the Order."

34. Then the parents of Prince Maha said to him, "Child, we wish to see you in royal state for but one day."

1. i. e., Food distributed in time of famine.

2. Food that one takes with one's self on a journey where more food is not available.

3. Food distributed at recovery from sickness.

4. *vinegar*.

Then Prince Meha yielded¹ to his parents and stood silent.

36. Then King Segiya summoned his domestic servants, and said, "Quickly, O beloved of the gods, arrange for Prince Meha a lavish royal anointment ceremony of great richness, worth and splendour. Then the domestic servants arranged the royal anointment ceremony as directed.

37. Then King Segiya surrounded by his Generals and Magistrates², and sprinkling Prince Meha with the waters from a hundred and eight golden pitchers by way of royal anointment-ceremony said, "Victory, victory, to you O blessed one! Victory, victory to you O happy one! Happiness to you! Conquer the unconquered, preserve the conquered, dwell amidst the conquered!" In this way he uttered oracles of victory.

Now Meha became King.

38. Then the parents of King Meha said, "Son, child, what shall we bestow on you?"

Then King Meha said to his parents, "I desire, father and mother, to have a brush and a bowl bought from the market of the three worlds,³ and a harbor bird."

39. Then King Segiya summoned his domestic servants and said, "Go, you beloved of the gods, take

1. 4. *ayāmanā*.

2. The *maggaṇṇa* had in inscriptions in the name of a commander-in-chief.

3. *A ghaṭṭara* = *ghaṭṭara* three worlds, *gṛāha* market. A sort of ill-famed market where everything could be had.

from the Treasury three hundred thousand pieces; with two hundred thousands buy and bring from the market of the three worlds a brush and a bowl, and with a hundred thousand hire a barber.

Then the domestic servants acted even so.

38. Then the barber came to King Sepsya, and, joining the palms of his hands, said, "Tell me, beloved of the gods, what I am to do."

Then King Sepsya said to the barber, "Go, beloved of the gods, wash your hands and feet in fragrant perfumed water, wipe your face in a white cloth of four folds, and cut off Prince Maha's hair for withdrawal from the world, save for a space of four fingers.

Then the barber cut the hair so.

40. Then the mother of Prince Maha received the ends of his hair in a precious swan-shaped robe, washed them in fragrant perfumed water, sprinkled drops of fresh gooksha-sandal over them, tied them up in a white cloth, laid them in a jewel-basket, and then pouring forth tears like showers of rain or broken pearl-strings, weeping and wailing, spoke thus, "Lo, this is our last sight of Prince Maha in merriments and festivals." So saying, she laid it down beneath a cushion.

41. Now Prince Maha's parents made ready a throne descending towards the north. Twice and thrice they bathed him with waters from white and yellow pitchers, rubbed his limbs with downy, soft towels dyed with fragrant saffron, anointed them

with fresh garish-sandal, bound upon him a even-figured robe that might be lifted by the length from the waist, tied round him a blue and half-hitre, a single érali, a pearl érali, a gold érali, a jewel-érali (down to) a godlike Server-chaplet.

42. Then they decked Prince Moka's body, like the Tree of Desire, with a four-fold knotted, wreathed, scented, and twined garband.

43. Then King Sogya summoned his domestic servants and said, "Quickly, O beloved of the gods, bring hark a litter, set with many hundred pillars and to be carried by a thousand men. The domestic servants brought the litter.

44. Then Prince Moka mounted the litter, and sat down upon the goodly throne thereof with his face toward the east.

45. Then Prince Moka's mother, having bathed and offered oblations, and having decked her body with ornaments of small and great value, mounted the litter, and sat down on a throne to his right side.

46. Then Prince Moka's father summoned his domestic servants and said, "Quickly, beloved of the gods, summon a thousand goodly young waiting-men who are peers, peers in complexion, and peers in age."

Then the goodly young waiting-men, being summoned, said to King Sogya, "Show us, beloved of the gods, what we are to do."

1. It was so fine that a mere length would show it.

2. String.

the gift of a disciple ; accept the gift of a disciple, O beloved of the gods."

48. Thus addressed by Prince Moha's parents, the Ascetic, the Lord Mahāvīra, duly gave assent to this matter.

49. Thereupon Prince Moha retired from before the Ascetic, the Lord Mahāvīra, in the north-eastern direction, and with his own hands doffed his ornaments, garlands and finery.

50. Then Prince Moha's mother received these ornaments, garlands and finery in a swan-shaped robe, and pouring forth tears, and weeping, she said, " You must strive, child ; you must labour, child ; in this matter there must be no sloth ; may this path likewise be ours." So Prince Moha's parents, having greeted and bowed before the Ascetic, the Lord Mahāvīra, went back in the direction from which they had come.

51. Then Prince Moha with his own hands plucked out his hair in five handfuls, and went towards the Ascetic, the Lord Mahāvīra, and said, " The world is afflictive, Sir, with age and death. Just as a householder, when his house is on fire, takes thence some treasure of small mass and great value that is therein, and goes aside with it, thinking that this which he has taken out will be in far or near his to his want and pleasure ; so is this my soul, the only treasure that is beloved, lovely and dear. This when saved, will cut short my life-wanderings. Therefore

1. The other reading *so may it were* which will mean ' Right conduct, righteousness.'

I desire to be taken into the Order by yourself, beloved of the gods, to be trained by yourself, and to be taught by yourself the law treading of right conduct, seeking of food, discipline, fruits of discipline, abstinence, practices, pilgrimages² and measures³.

52. Then the Ascetic, the Lord Mahāvīra, himself took into the Order, (down to) himself preached to him the law, saying, "Thus you should walk, beloved of the gods; thus you should go, thus stand, thus sit, thus lie, thus feed yourself, thus speak. Now Prince Moka, hearing from the Ascetic, the Lord Mahāvīra, this pious instruction, duly undertook it, walking, standing (down to) speaking according to his bidding.

53. Now on the very first day when Prince Moka entered the monastic life from the domestic one, at the allotment of sleeping-rooms to the Niggaṇṭha Ascetics according to their seniority of presence, to Prince Moka was allotted a sleeping-room in the vicinity of the deer.

54. Then in the first and latter parts of the night, the Niggaṇṭha Ascetics going out or coming in for lessons, enquiries, revision, or reflection over religious questions, or to answer nature's calls⁴ stumble, some against Prince Moka's hands, others against his feet, head, belly or body. Thus during

1. *aparaṇṇa*, *apara* 'the begging of food' *ṇṇa*.

2. *pari-vāṭa*, *vāṭa* 'Pilgrimage' *pari*, 'fulfilment' of the vows.

3. *aparāṇṇa*, *apara* 'Quantity i. e. limitation of food.'

4. *parivāṭa* 'going to stools,' *pari-vāṭa* 'taking water.'

that long night, Prince Maha could not shut his eye even for a moment.

54. Then the following thought occurred to Prince Maha, "Truly, I am Prince Maha, son of King Sappa by his Queen Dhāriṇī. As long as I lived a householder's life, the Niggaṇṭha Ascetics used to recognise and honour me; but since the time I entered the monastic Order, the Niggaṇṭha Ascetics do not recognise or honour me. In addition to that, the Niggaṇṭha Ascetics, at night in the first and latter part of it (down to) stumble against me, and I could not shut my eye even for a moment. It is meet for me, therefore, to-morrow, when the night breaks into day, taking permission of the Ascetic, the Lord Mahāvīra, to lead again a householder's life. With this resolution he passed that night—a copy of hell—with his heart full of sorrow, pain, and agony. The next morning when the night broke into day, he came to the Ascetic, the Lord Mahāvīra (down to) stood waiting on him.

55. Then the Ascetic, the Lord Mahāvīra addressed Prince Maha as 'Maha' and said, "Surely in the first and latter parts of the night, being kicked by the Niggaṇṭha Ascetics, who went out or come in for lessons or enquiries (down to) you resolved to lead again a householder's life. Is it really a fact?"

"Yes, sir, it is a fact."

"Truly, Maha, you were in your third birth from this the king of elephants near the foot of the Vagadḍha mountain. There, once upon a time, in the time of the hot weather, in the month of Jyeshṭha

when the forest-borders were oblitro with the flames of forest-conflagration, and the quarters were filled with smoke thereof, you accompanied by many elephants, were running from one direction to the other, moving like a whirlwind, frightened and terrified.

38. On seeing that forest-conflagration, to you, Maha, occurred the following thought, "I believe I have previously seen somewhere this kind of fire-accident. Then Maha, your *kayia*¹ being pure, your motives being good, and the *haravan* that obstructs it being partly nascent and partly ceasing, you gained the memory of your former births. Then you rightly perceived this fact, Maha, etc." I really observed such a fire-accident in my last birth.²

39. Then to you, Maha, occurred the following thought, "It is better for me, now, to form near the foot of the *Vindhya*³ mountain on the right bank of the great river *Gangā* a big enclosure with my herd for protection against forest-conflagrations. Resolving thus, you formed a big enclosure. Where there was grass, leaf, wood, thorn, creeper, stump or tree, you shook them all thrice, uprooted them with your feet and holding with your trunk, throw them aside.

Then you, Maha, lived at some little distance from that enclosure, enjoying lordship over elephants.

40. Then once upon a time, in the time of the

1. A kind of gourd created by the soul which follows down to it.

2. *Śāli Vindhya*.

hot weather, in the month of Jyeshtha when the forest-skirts were aflame with the flames of the forest-conflagration produced by a dreadful fire that was caused by the friction of trees, and kindled by the contact of wind, dry grass and leaves, there came towards your enclosure many other lions, tigers, panthers, bears, leopards, jackals and hares, and being stricken with terror of fire, lived together like animals living in the same hole. You also, Maha, lived in that very enclosure along with those many lions (down to) hares; like animals living in the same hole.

61. Then you, Maha, raised your foot to scratch your body therewith. In the meantime, a hare that was pushed aside by other more powerful animals, entered that vacancy left by your foot. After scratching your body, as you wanted to replace your foot on the ground, O Maha, you saw that hare occupying the gap. Through mercy for lives, through mercy for creatures, you kept your foot raised in the air, and did not place it on the ground.

Then through your mercy for lives, Maha, you¹ acquired heaven to be re-born as a human being.

Then after burning the forest for two and a half days, that forest-conflagration ended, stopped, died and was extinguished.

62. Then those many lions (down to) hares, seeing that forest-conflagration dead and extinguish-

1. *after* The whole chapter is named so after this incident.

ed, was freed from the danger of fire; but being overcome with hunger and thirst came out of that enclosure and ran in every direction.

63. Then you, Maha, worn-out, with your body shattered with old age, and being struck by lightning, fell on the earth within that very enclosure. Then in your body, Maha, arose a sharp pain. Then you Maha, suffered from that sharp pain for three days and nights and thus completing your full age of a hundred years, were re-born in the womb of Queen Phāṇḍi-gī, as a Prince to King Śegira in the city of Rāyagīḥa, in the country of Bhāraḥa of this very Jambū continent.

64. Then you Maha, in due order coming out of the womb, passing the childhood and entering on youth, shaving your head in my presence, entered the monastic Order from the domestic one.

65. If you, Maha, born among lower creatures, and unpolluted of the Jewel of Faith, could keep that foot raised in the sky and did not place it on the ground, I wonder, now, Maha, born in a high family endowed with five sense-organs, also possessed of exertion, power, energy, manhood and valour, moreover having entered the Order in my presence, you do not calmly bear, forgive or suffer the collision of the Niggaṇṭha Association going out at night for lessons or enquiries.

66. Then hearing and listening this matter from the Ascetic, Lord Mahāvīra, his motives being

1. The account of other two births is omitted here.

good, and his negotiations being prosperous, Meha, the friar attained the recovery of his former birth. Then Friar Meha thoroughly realised this fact and hence continued to live among friars.

Then came upon a time, the Ascetic, Lord Mahāvīra, set out to travel about in outer countries.

Then Friar Meha continued to purify himself with diverse mortifications.

Now by this noble and abundant mortification, Friar Meha became withered, wasted, fleshless, bloodless; he grew so that his bones rattled; he became a mere frame of bone and skin, emaciated, overgrown with veins. It was by force of spirit alone that he walked and he halted. He was silent after speaking, in speaking, and before speaking. As forebode a cart full of coals, or of sticks, or of leafage, goes with a creaking and halts with a creaking, so Friar Meha went with a creaking and halted with a creaking.

57. In those days, at that time, the Ascetic, Lord Mahāvīra arrived in the city of Rāṣṭrāgīra.

Now, at night, in the first part of the latter half of it, while Friar Meha was holding a religious vigil, there arose in him the following thought: "Truly I by this noble mortification (down to) halt with a creaking. Therefore, while I have yet within me exertion, work, power, energy, faith, courage and fear of the world, and while my religious preceptor, my religious instructor, the Ascetic Lord Mahāvīra is yet staying here it is better for me, when the night brightens into dawn, taking permission of the Ascetic, Lord Mahāvīra, to take upon myself the

five Great Vows, to ask forgiveness of the Niggentha Ascetics like Goyama etc. and of the nuns, and with Elders of the right sect like Kaja etc. to climb slowly up Mount Vipula, and myself cleaning a dais of earthen blocks dark like a mass of clouds, to wait there without eagerness for death, by wasting away in starvation, renouncing food and drink.

Thus he resolved, and on the morrow, when the night brightened into dawn, he came towards the Ascetic Lord Mahāvīra, thrice walked round him from right to right (down to) stood waiting upon him.

48. Then the Ascetic Lord Mahāvīra said to Friar Moka, "Truly when you, Moka, at night, in the first part of its latter half (down to) resolved to wait without eagerness for death.....*renouncing food and drink*! Is it truly a fact, Moka?"

"Yes sir it is."

49. Then Friar Moka, being given leave by the Ascetic Lord Mahāvīra, took upon himself the five Great Vows (down to) waited without eagerness for death....*renouncing food and drink*.

50. Then the venerated Elders rendered service to Friar Moka without fatigue. Then Friar Moka, having completed the period of friendship for twelve full years, wasted himself away by a month's starvation,¹ withheld from himself sixty meals, made, confession and retraction, removed his doubts, fell into a trance, and in due course came to his death.

1. As in the preceding section.

71. Thereupon the reverend Elders seeing that Prior Meha had come to death, left his body as was meet on extinction. They took his religious equipment¹ and came to the Ascetic Lord Mahāvīra, and said, "Truly, beloved of the gods, your disciple Prior Meha, gracious by nature, obedient, getting leave from you, beloved of the gods, (down to), in due course has come to his death. Here is the religious equipment of Prior Meha, O beloved of the gods.

72. Then the Lord Goyama said to the Ascetic Lord Mahāvīra, "Truly sir, whither has gone, where has been reborn Prior Meha who in his death-moment has come to death?"

"Truly, Goyama, my disciple Prior Meha has been reborn as a god in the great paradise, Vīṇaya."²

"Sir, whither will this Meha go, where will he be reborn when he sinks from that gods' world?"

"Goyama, in the country of Mahāvīśāha, he will accomplish his end, become, enlightened, extinguished and will reach an end of all his sorrows."

73. Truly Jambū, this is the matter of the first chapter of the Nāyāgi preached by the Ascetic, Lord Mahāvīra for reproaching one's self.

End of the First Chapter.

The preceptors urge on with sweet and kind words their disciple when crying somewhere just as Mahāvīra did Prior Meha.

(Chapter I of Vol. I of the Nāyāgarasūtras.)

1. Which he himself had laid aside before death.

3. Ascetics and Hermits

1. Now these Vīṇapatthā¹ ascetics living on the banks of the Ganges, as for instance, those who perform *agnihotra*, who lie on earth, who wear robes, who perform sacrifices, who perform *śiddhā*, who carry a bowl, who carry a pitcher of water, who use their teeth as mortar to grind grain with them, who stand in water, who sink in waters, who dip in water again and again, who rub their limbs with clay, who live on the right bank only, who live on the left bank only, who blow conch at meals to invite others, who blow conch at a river's bank, who hunt deer, who kill an elephant to live upon its flesh for a long time,² who keep their staves raised, who sprinkle water in the directions, who clad themselves in bark of trees, who live in water, who live in holes, who live in water,³ who live on the sea-shore, who live at the bottom of trees, who live on water, who live on air, who live on moon, who live on roots, who live on bulbs, who live on bark, who live on leaves, who live on flowers, who live on withered roots, bulbs, bark, leaves and flowers, who harden their bodies with frequent baths, who reduce themselves so as if roasted on burning coals, in a pot or up to the neck by exposing themselves to five kinds of fires.⁴ They live this life for

1. Six staves, third *śāstra* or stage of life.

2. Believed to be a sort of the Buddhists.

3. Seems to be a wrong reading.

4. Four fires and the sun.

many years, and afterwards dying in the death-month, are re-born¹ among luminary gods, their period being a *pallorena* increased by a hundred thousand years.

Are they true worshippers?

No, that is not so.

3. The following are the ordained monks² found in cities down to suburbs, as for instance, those who make sacrifice, who walk in a peculiar manner causing others to laugh, who talk irreverently, who like musical pleasures, who are accustomed to dancing. Living in this way they lead an earthy life for many years, and afterwards, neither confounding their sins nor retreating therefrom, they die in the death-month, and are reborn as gods among the pleasure-loving gods in the *Sobhana* region at the best. There is their course, and there is their stay. The next are the same except that their period is a *pallorena* increased by a hundred thousand years.

4. The following are the wandering ascetics³ found in cities down to suburbs, as for instance, the followers of the *Śāktya* doctrine, the followers of the *Yoga* doctrine, the followers of *Kapila*, the followers of *Bhṛṅga*, *Hamaṇa*, *Parasahamaṇa*, *Bakulaśaka*, *Kaśyapaśaka*, devotees of *Kṛṣṇa*. Among them might be the Brahman ascetics *viz.* *Kapṛṇa*, *Kara-*

1. The gods and devils of hell are not born like mortals.

They simply die into their conditions—the gods on soft couches while devils of hell in narrow rooms which they beat open.

2. They seem to belong to non-Brahmanic school.

3. The fourth *āśrama* or order of religious life.

kupāḥ, Ambaḥ, Parīśara ; Kāḥa, Dīrīyoga, Deva-
gutta and Nīraya. Among them these are eight
kṣatriya ascetics viz. Śīlai, Śaḍhira, Naggai, Bhag-
gai : Vīḍha, Bāyavāḍi, King Rāma and Bala.

4. Now these ascetics fully understood, went
through, retained and guarded the four Vedas: the
Rīgveda, Yajurveda, Sāmaveda, Atharvaveda—with
Itihāsa as a fifth and the Nigbhantu as a sixth
Veda—together with their Aṅgas and Upaniṣas,
and the Itihāsas ; they know the six Aṅgas, were
proficient in the doctrine of sixty categories, and
well grounded in arithmetic, in phonetics, ceremo-
nial, grammar, metrics, etymology and astronomy,
and in many other Brahmanical and monastic sci-
ences besides.

5. Now these ascetics used to preach, declare,
and profess the law of alms, the law of cleanliness
and of abstinence at holy places. Whatever is unclean
about us will be purified when cleansed by water and
earth. Thus becoming pure, pious, neat and clean
we will reach heaven without any hindrance having
our souls purified by a bath in water.

6. It is not allowed to these ascetics to enter
a well, tank, stream, reservoir, lotus-pond, lakes of
various kinds, or sea except in making a journey.
It is not allowed to travel mounted on a cart or
(down to) a car.

7. It is not allowed to these ascetics to see
entertainments given by actors or bands. It is not
allowed to these ascetics to press against, to push,
to pull, to rub or to uproot vegetables.

8. It is not allowed to these ascetics to contrail asceticism by repeating tales about women, food, country or kings.

9. It is not allowed to these ascetics to carry utensils made of iron, tin, copper, steel, lead, silver, gold or any other costly substance, but only utensil made of dry gourd, wood or clay.

10. It is not allowed to these ascetics to wear chains made of iron, tin (down to) or of other costly substance.

11. It is not allowed to these ascetics to wear robes dyed in various colours except a pair dyed in red earth.

It is not allowed to these ascetics to wear hairs, half-hairs, single string, string of pearls, string of golden beads, string of goma, wreath, necklaces, tailing string, three-stringed wreath, loin-string, ten finger-rings, anklets, bracelets, upper anklets and arm-jewels, ear rings, diadem, or wrist-jewel, but only a single copper ring.

It is not allowed to these ascetics to besmear their body with the paste of aguru, saffron or sandal except with clay from the Ganges river only.

12. It is allowed to these ascetics to accept a *Migadha Prasāda* of water—[that too flowing and not stagnant, that too tranquil and not muddy] that too given and not ungiven, that too for drinking and not for the sake of washing hands, feet, spoon and ladles or for bathing. It is allowed to these ascetics to accept a *Migadha Half-Aḍhaka* of water—that

tea flowing and not stagnant, that tea given and not ungiven ; that tea for the sake of washing hands, feet, spears or ladles and not for drinking or bathing.

13. These ascetics following on this path pass a course of many years. After passing the course of many years and dying in the death-month, they are re-born as gods in the Basubhalaya region. There in their course, and their stay there has been preached as tea, *śāgaravama*. The rest is the same.

14. In those days, at that time, in the time of the summer season, in the month of *Jyeshthā*, seven hundred disciples of Ambedā, the Apostle, set out along either bank of the great river Ganga, on a journey from the city of Kampillapara to the city of Purīṣāṣṭhā.

15. Then these ascetics who had entered some unknown foreign country in that vast desert finding no villages or means to come out ran short of the water which they had previously taken being consumed gradually.

16. Then these ascetics, running short of water, wandering about through thirst and not finding any giver of water addressed one another and said, "Truly, beloved of the Gods, the water, taken previously by us who have reached some unknown foreign country in this villageless desert has been consumed. It is better for us, therefore O beloved of the Gods, to make a search in all directions for a giver of water in this villageless desert." With these words they promised each other to do so, and made a search in all directions for a giver of water in

that villageless desert but not finding any giver of water, they summoned one another a second time-

17. Summoning each other they said, "Here, O beloved of the Gods, there is no water-giver. Now it is not allowed to us to accept or partake of a thing unoffered. Let us not, therefore, accept or partake of anything unoffered even in this time of emergency lest the result of our penance be destroyed. It is better for us, therefore, O beloved of the Gods to lay aside our staves, bows, resources of Bhadraksha, earthen vessels, mats, six-mouthed vessels, axes, towels, rings, umbrellas, shoes, wooden slippers and mineral coloured robes, and bathing in the great river Ganga, and spreading beds of sand to wait without eagerness for death in the Ptothagama posture, thus wasting ourselves in starvation by renouncing food and drink. With these words they promised one another to do so, and leaving aside their staves etc., bathed in the great river Ganga and spread beds of sand.

18. Ascending the beds of sand, turning their faces to the east, sitting in a squatting posture¹, and bringing the palms of the hands to their forehead said, "Homage be to the Arhats, (down to) who have attained salvation, homage to the venerable Lord Mahavira (down to) who desired to attain salvation homage to Arhata, the Ascetic, our religious teacher

1. Sampaliyasta, glossed as padmāsana, which in Yogic texts is a posture in which the devotee squats on the ground with legs folded, the right leg being on the left thigh, and vice versa, while the eyes are fixed on the top of the nose. The position of the arms varies. Everett, p. 18.

and preceptor. Already in the presence of Ambada, he Asetta, we have renounced for all our life gross injury to living beings, false speech and taking of things not given, all sexual intercourse, gross possession of goods. Now in the presence of the ascetic Lord Mohirra we renounce for all our life, all injury to living beings down to all possession of goods, all wrath, pride, deceit, avarice, flattery, hatred, quarrel, slander, talebearing, accusing others, displeasure and pleasure, sting of false vision and every unworthy act.

We renounce for all our life the four kinds of food, drink, sweets and delation. Even this body of ours which was agreeable, lovely, dear, handsome, acceptable, strong, trustworthy, esteemed, honoured, approved, and like to a casket of treasures, and of which we took care that cold, heat, hunger, thirst, snakes, thieves, gnats, mosquitoes, various kinds of diseases and sicknesses arising from defects of wind, gall, or the combined humour, and sufferings and vexations may not affect it, we do till our last breath surrender. So they waited in the pīṭhagama posture without eagerness for death, wasting themselves in starvation by renouncing food and drink.

19. Then these ascetics missed many meals by fasting, made confusion and retraction, fell into a trance, and in due Course coming to their death, were reborn as gods in the Bhadrakalya region. There in their course, and their stay there has been declared as ten Nigamagana. They were the true worshippers for the Palace. (Cavatīya Sutta § 33).

4. Prosecution of One's Object.

S. B. E. S. VOL XXII, p. 13.

Quality is the seat of the root, and the seat of the root is quality¹. He who longs for qualities, is overcome by great pain and he is careless². For he thinks I have to provide for a mother, for a father for a sister, for a wife, for sons, for daughters, for a daughter-in-law, for my friends, for near and remote relations, for my acquaintances³, for different kinds of property, profit, meals and clothes. Longing for these objects, people are careless, suffer day and night, work in the right and the wrong time, desire wealth and treasures, commit injuries and violent acts, direct the mind, again and again, upon these injurious, doings. (1) *Doing so*, the life of some mortals which by *doing* would have been long is shortened. For when with the deterioration of the perception of the ear, eye, organs of smelling, tasting, touching, a man becomes aware of the decline of life, they after a time produce doings. Or his kinsmen with whom he lives together will, after a time, first grumble at him, and he will afterwards grumble at them. They cannot help them or protect them, nor, must they help them or protect them. (2) He is not fit for hilarity, playing, pleasure, *where*. Therefore, ah? proceeding to pilgrimage, and

1. I. e. in the qualities of the external things lies the primary cause of the *Samsara*, viz., viz.; the qualities produce viz., and obtaining matter to act to enjoy the qualities.

2. I. e. a good way to live, hate, etc.

3. *Samsara*. The commentators explain this word as associates or one who is responsible to me.

4. I. e. these failing perceptions.

thinking that the present moment is favourable for such intentions¹, he should be steadfast and not, even for an hour, carelessly conduct himself. His youth, his age, his life fade away.

A man who carelessly conducts himself, who killing, eating, striking, destroying, chasing away, frightening living beings resolves to do what has not been done by any one—him his relations with whom he lived together, will first cherish, and he will afterwards cherish them. But they cannot help thee, nor canst thou help them or protect them (3).

Or he heaps up treasures for the benefit of some spendthrifts, by pinching himself. Then after a time, he falls in sickness; those with whom he lives together will first leave him, and he will afterwards leave them. They can not help thee or protect thee, nor canst thou help them or protect them (4).

Knowing pain and pleasure in all their variety, and seeing his life not yet declines, a wise man should know that to be the proper moment for entering a religious life; while the perceptions of his ear, eye, organs of smelling, tasting, touching are not yet deteriorated, while all these perceptions are not yet deteriorated, man should prosecute² the real end of his soul³. Thus I say.

Āyāraṅga, Vol. I, Chap. I, lesson I.

1. I. e. his present life; for the word is *dyakṣatva* and is a little faulty in difficult to obtain in this sense.

2. *Atteyas*, singly with regard to the living beings.

3. *Samagrābhyaṅga* (or *Sam*) is taken by the commentators for the second person, which always occurs before the *Sam*, but nowhere else. I think it belongs to the *Sam*, and stands for or *Sam*, as 'Sam'.

4. *Via*, control.

5. Sensual Pleasures.

S. B. E. S. VOL. XXII, p. 21.

Then after a time, he falls in sickness; those with which he lives together, first grumble at him, and he afterwards grumbles at them. But they cannot help those or protect them, nor must they help them or protect them. (1)

Knowing pleasure and pain separately, they trouble themselves about the enjoyment of the external objects. For some men in this world have such a character that they will desire to enjoy their portion, whether it be large or small in the three ways. Then, at one time, it will be sufficiently large, with many resources. Then, at another time, his heirs divide it, or those who have no living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house. Thus a fool, doing cruel acts, comes ignorantly to grief. (2)

Wisely reject hope and desire, and extracting that there, i. e. pleasure, thou shalt live rightly.

People who are enveloped by delusion do not understand this: he who gathers wealth will, perhaps, not have the benefit of it.

The world is greatly troubled by women. They,

1. The meaning seems to be: If people do not know that pleasure and pain are the result of their own works, etc.

2. The commentators give no explanation of what is meant by 'the three ways.'

3. and we are left with sorrow and trouble.

six men, smooth, say, 'these are the vessels of happiness.' But this leads them to pain, to delusion, to death, to hell, to birth as hell-beings or brute beasts. The fool never knows the law. (3).

Then speaks the hero : ' Be careful against this great delusion ; the clever one should have done with carelessness by considering death in tranquillity, and that the nature of which is decay, viz. the body ; these pleasures, look ! will not satisfy thee. Therefore have done with them ! Sage, look ! this is the great danger, it should overcome none whatsoever. He is called a hero who is not vexed by the hardships caused by control. He should not be angry because the lowerholder gives him little. If turned off, he should go. Then should conform to the conduct of the sage.' Thus I say. (4).

(*Āyāraṅga, Vol. I, Chap. II, Lesson IV*)

6. The Death Called Ittara.

S. B. R. 8. VOL. XXII. P. 71.

If this thought occurs to a monk: 'I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food; regularly reducing his food, and diminishing his sin, 'he should take proper care of his body, being immovable like a beam; exerting himself he diminishes his body'. (3).

Entering a village, or a seat-free town, or a town with an earth-wall, or a town with a small wall, or an isolated town, or a large town, or a sea-town, or a mine, or a hermitage, or the halting-places of processions, or caravans or a capital¹—a monk should beg for straw; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, nor seeds, nor sprouts, nor dew, nor water, nor ants, nor mildew, nor waterdrops, nor wind, nor earthquakes—be should spread the straw on it. Then

1. There is no finite verb in this sentence, nor any word which could supply its place. The old Jaina authors were so accustomed to surround their meaning with adjectives and adverbs, and to fortify it with a mass of parentheticals, that they sometimes, apparently, forgot to express the verb, especially when they made use of fragments of old verses, as in the present case.

2. This is one of the most frequent games or rhetorical passages which form a rather questionable ornament of the Suttas style. See A. 3 p. 73.

he should there and then effect the *hityens death* called *Itihara*. (4).

This is the truth ; speaking truth, free from passion, crossing the *Samsara*, shating irresolution, knowing all truth and not being known, leaving this frail body, overcoming all sorts of pains and troubles through trust in this religion, he accomplishes this fearful religious death. Even thus he will in due time put an end to existence. This has been adopted by many who were free from delusion ; it is good, wholesome, proper, testifying, meritorious. Thus I say.

(*Aspirants, Vol. I., Chap. VII, Lesson VI.*)

1. *Itihara-Vrata* or *hityensvrata* consists in starving oneself, while keeping within a limited space. A religious death is usually permitted only to those who have fasting twelve years undisturbed propitiatory penance, consisting chiefly in protracted periods of fasting. The scholars say that in our case, the *Vratas* is not enjoined for sick persons who can no longer sustain austerities ; but they should act as if they were to commit the *Itihara vrata*, hoping that in five or six days the sickness would leave them, in which case they are to return to their former life. But if they should not get better but die, it is all for the best.

7. Injury to Life

1. The Jains have declared in this book that injury to life is of five kinds, viz. killing, falsehood, taking what is not given, unchastity and possession of goods.

The first door to sin has been declared by the Jinas to be injury to life which in itself is sinful, forceful, fearful, mean and ignoble. It has the following thirty secondary names. (1) injury to life (2) separation from the body (3) faithlessness (4) killing in various ways (5) an improper act (6) murder (13) death¹, (14) unrestrained², (30) abuse of virtuous. Such like are the thirty names.

2. Now those commit it who are sinful, unrestrained, uncontrolled, given to causing pain to others, and prejudiced against various kinds of movable and immovable creatures.

These sinfully inclined persons commit injury to life. Taking delight in tales about injury to life, they are pleased after committing sin. Not knowing the multifarious retributive development of that sin, they (i. e. sinners) prolong their existence in hell or among lower creatures which is extremely dreadful, incessantly pain-giving, and full of many troubles lasting for a considerable time.

3. At the completion of their age, and falling from this world of men, they are reborn in great

1. The intermediate ones have been left out.

2. Unrestrained of sense-organs and of the mind is the chief source of sin.

boils of terrible aspect. Those within a *cauldron*, they develop a body deformed, disgusting and having no bones, sinews, nails or hair. On fully developing their five senses, they experience dreadful and severe pain of many kinds, to wit ; to be boiled or cooked in pans and big cauldrons, to be baked on baking plates, to be fried in a furnace, to be heated in an iron-pan, to be split, to be torn asunder, to be beaten with hundreds of sticks, to be pierced by the edge of a spike, and so forth.

4. There is *hell*, the *hell-born sinners*, being frightened and terrified by Yama's servants, make cries, *etc.* "Master, brother, father, papa, long-lived one. Leave me. I am dying. I am weak and afflicted with disease. Why are you now so harsh and unkind? Do not strike me. Allow me rest for a moment. Be gracious. Do not be angry. I am greatly tired. Leave my cock. I die oppressed by thirst. Give me water."

Saying, "Well, then, drink this clean cold water," the *hell-keepers* take melted lead in vessels and offer it to him (*the dweller of hell*) in his joined hands. Seeing this, they (*hell-born*) with their limbs shivering from fear, and with their eyes filled with drops of tears, pitifully cry out: "Our thirst is gone," and looking into sky, having no protection, refuge, helper, or relative, and being bereft of all kith and kin, they run away like deer stupified with fear. Some of the *merciless servants* of Yama forcibly take hold of the fleeing *hell-born*, and opening their mouth with *beak-like*, pour down

laughing by the gurgling melted lead into it. Being burnt with it, they scream fearfully and horribly, and groan like pigeons.

Moreover, the angry hell-keepers¹ order: "Hold, walk, beat, tear, break, cut, divide, dig up, strike again, strike severely, throw, push, pull. Why don't you speak? Remember your sinful evil deeds," and so forth produce a great and loud tumult which mixed with echoes is always fearful to the hell-born. There in hell one hears, like the noise of a great city on fire—the harsh cries of the hell-born tortured with various tortures, viz., the sword-forest², the grass-forest³, stones discharged from machine, surface covered with pins, acid lake, the Yagari⁴ stream gurgling with melted lead, red-hot⁵ sand, yoking to oxen on a thorny difficult road, and walking and dragging on a path paved with hot iron.

They constantly inflict injury to each other with such like weapons, viz., hammer, maul⁶, saw, club, plough, mace, peckle, disc, lance, arrow, spear, stick, whip etc.

Then with their hands and feet crushed, they crying, fleeing, falling, wandering, and burning with remorse, suffer such like pains. After returning from thence (i. e. hell) at the expiry of their period, many go to the shade of lower creatures and there

1. Whose sword-like sharp and cutting knives constantly fall down upon.

2. With blades of grass hard and erect.

3. The Yatsunagi stream of hell is popularly believed to be full of pins and blood.

4. *agari* = *shik. agari* is a red flower, hence *agari-gari* red-hot sand.

They wander for a *saṃkhyapa* period undergoing births and deaths full of sharp pain. In this way the souls engaged in injury to life wander in the dreadful *Saṃsāra* for an infinite time. Those who returning from hell, somehow or other attain manhood are also unfortunate as they are often found deformed in appearance, hump-backed, bent-bodied, low statured, deaf, one-eyed, deformed-handed, crippled, mutilated, dumb, stammering, blind, and afflicted with diseases and sicknesses. Thus the sinners wandering in hells, among lower creatures and among men suffer infinite pains.

8. This is the result of injury to life. It extends to both this and the next world. It has little pleasure but much pain. It is unpleasant and is born in hundreds of years. There is no release from it, but by suffering it. So has been said by the Jina, descendant of the Nāga dynasty, great in soul and having the excellent name of Vira. He has described the retributive development of injury to life.

(First door of the *Paśādegaraga sūtra*.)

8. The Path

S. B. E. S., VOL. XLV p. 319.

1. What is the Path that has been preached by the wise Brāhmanas (i.e. Mahāvīra), having correctly entered upon which path a man crosses the flood of Samsāra which is difficult to pass ?

2. O monk and great sage, tell us this best path which leads to liberation from all misery, as you know it!

3. Tell us how we should describe that path, if somebody, a god or a man, should ask us about it!

4. If somebody, a god or a man, ask you about it, tell them the truth about the path. Listen to me!

5. The very difficult path explained by the Kīrtipapa¹, following which some men from this earth have formerly passed over the Samsāra like traders over the ocean, pass over it even now, and will pass over it in future; this path which I have learned, I shall explain in due order; men, listen to me!

6. Earth-lives are individual beings, so are water-lives, and wind-lives; grass, trees, corn.

7. And the remaining, (viz.) the movable beings; thus are enumerated the six classes of living beings; these are all the living beings; there are no more besides.

¹ The word *Brāhmanas* (*Brāhman*) is here, as in many other passages, a more honourable title which could be rendered by apostle.

² Belonging to the Kīrtipapa gōtra is Lord Mahāvīra.

9. A wise man should study them with all means of philosophical research. All beings hate pains; therefore one should not kill them.

10. This is the quintessence of wisdom; not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing.

11. He should cease to injure living beings whether they move or not, on high, below, and on earth. For this has been called the *Kirôdga*, which consists in peace.

12. Master of his senses and avoiding wrong, he should do no harm to anybody, neither by thoughts, nor words, nor acts.

13. A wise man who restrains his senses and possesses great knowledge, should accept such things as are freely given him, being always circumspect with regard to the accepting of alms, and abstaining from what he is forbidden to accept.

14. A true monk should not accept such food and drink as has been especially prepared for him along with slaughter of living beings.

15. He should not partake of a meal which contains but a particle of forbidden¹ food; this is the law of him who is rich in control. Whatever food a monk suspects to be *dehaya*, he may not eat.

16. A man who guards his soul and subdues his senses, should never assent to anybody killing

1. This is the meaning of the phrase *pramit a kôlôva*.

beings.—In towns and villages men will *save*, which place the faithful is a *dilemma* !

17. Hearing the talk of people, one should not say, 'this is a good action,' nor this is a bad action.' For there is an objection to either answer.

18. He should not say that it is meritorious, because he ought to save those beings, whether they move or not, which are killed there for the sake of making a gift.

19. Nor should he say that it is not meritorious, because he would then prevent those for whose sake the food and drink in question is prepared, to get their due.

20. Those who praise the gift are accessory to the killing of beings ; those who forbid it, deprive others of the means of subsistence.

21. Those, however, who give neither answer, viz. that it is meritorious, or is not so, do not expose themselves to guilt, and will reach Beatitude.

22. Knowing that Beatitude is the best thing as the moon is among the stars, a sage always restrained and subduing his senses brings about Beatitude.

23. A pious man ¹ shows an island to the beings which are carried away by the flood of the

1. When well-meaning people sink a well, offer a sacrifice, or feed parties, etc.

2. Literally, with.

3. The commentators connect *śīla* as adjective with *dāna*, and supply *Tirthakara*, etc., as subject.

Samsara and suffer for their deeds. This place of safety has been proclaimed (by the Tirthakaras).

24. He who guards his soul, subdues his senses, puts a stop to the current of the *Samsara* and is free from *Marana*, is entitled to expound the pure, complete, unparalleled Law.

25. Those who do not know this Law, are not awakened, though they fancy themselves awakened; believing themselves awakened, they are beyond the boundary of right faith.

26. Eating seeds and drinking cold water¹ and what has been especially prepared for them, they enter upon meditation, but are ignorant of the truth, and do not possess carefulness.

27,28. As *dhinchak*, *herons*, *owls*, *caracaras*, and *pheasants* meditate upon capturing fish, which is a sinful and very low meditation, so some heretical, unworthy *Sramanas* contemplate the pursuit of pleasures; they are sinful and very low like *herons*.

29. Here some weak-minded persons, abusing the pure path, enter upon a wrong path. They thereby will go to misery and destruction.

30,31. As a blind-born man getting into a leaky boat wants to reach the shore, but is drowned during the passage; so some unworthy, heretical *Sramanas*, having got into the full current of the *Samsara*, will incur great danger.

32. But knowing this Law which has been

1. *Jambh* seeds mixed for *Madhava*=the *Madhava*.

prelaimed by the *Kāyapa*, a monk crosses the dreadful current of the *Samsāra* and wanders about intent on the benefit of his soul.

33. Indifferent to worldly objects, a man should wander about treating all creatures in the world as as he himself would be treated.

34. A wise man knowing and reasoning excessive pride and deceit, is short giving up all concern of worldly existence, brings about his Liberation.

35. He acquires good qualities, leaves off bad qualities; a monk who vigorously practices austerities, avoids anger and pride.

36. The Buddhas¹ that were, and the Buddhas that will be, they as it were have Peace as their foundation, even as all things have the earth for their foundation.

37. And if any accidents whatever befall him who has gained that foundation, he will not be overpowered by them as a mountain by the storm.

38. A restrained, very learned, and wise monk should accept such alms as are freely given him, being free from passions and waiting for his end. This is the doctrine of the Tervāṇa.

(*Sāgyadāṇḍya Vol. I., Chapter XX*).

1. Here Buddhi is a synonym for *Śraddhā*.

9. Death Foolish and Wise.

A. B. E. S., VOL. XLV., p. 80.

1. In this ocean of life with its currents vir-
lively difficult to cross, one man has reached the
opposite shore ; one wise man has given an answer to
the following question.

2. These two ways of life ending with death
have been declared : death with one's will and
death against one's will.

3. Death against one's will is that of ig-
norant men, and it happens to the same individual many
times. Death with one's will is that of wise men
and at best it happens but once.

4. Mahāvira has thus described the first kind
in which an ignorant man, being attached to plea-
sures, does very cruel actions.

5. A man attached to pleasures and amusements
will be caught in the trap of death. *He thinks:*
"I never saw the next world, but I have seen
with my own eyes the pleasures of this life."

6. The pleasures of this life are as it were in
your hand, but the future one's are uncertain.
Who knows whether there is a next world or not ?

7. The fool boasts : "I shall have the company"

1. *Vā.* is the case of a Kevāla. Other sages die seven
or eight times before reaching mukti.

2. *anurūp* (Skt. *anurūp*), *anurūp* as regards the time when
they will be enjoyed.

3. *is*, I shall do as people generally do, etc. enjoy plea-
sures.

of most men." But by his love of pleasure and amusements he will come to grief.

8. Then he begins to act cruelly against movable and immovable beings, and he kills living beings with a purpose or without.

9. An ignorant man kills, lies, deceives, calumniates, dissembles, drinks liquor, and eats meat, thinking this is the right thing to do.

10. Overhearing in acts and words, desirous for wealth and women, he accumulates sin in two ways, just as a young snake gathers dust, both on and in its body.

11. Then he suffers ill and is attacked by disease ; and he is in dread of the next world when he reflects on his deeds.

12. I have heard of the places in hell, and of the destination of the sinner, where the fools who do cruel deeds will suffer violently.

13. Then going to the place where he is to be born again according to his deeds, he feels remorse, as I have heard from my teacher.

" 14, 15. As a charioteer, who against his better judgment leaves the smooth highway and gets on a rugged road, repents when the axle breaks ; so the fool, who transgresses the Law and embraces unrighteousness, repents in the hour of death, like the charioteer over the broken axle.

16. Then when death comes at last, the fool trembles in fear ; he dies the death against one's

will', having lost his chance like a gambler vanquished by Kālī.

17. Thus has been explained the fools' 'death against one's will'; now hear from me the wise men's 'death with one's will'!

18. Full of peace and without injury to any one is, as I have heard from my teachers, the death of the virtuous who control themselves and subdue their passions.

19. Such a death does not fall to the lot of every monk, nor of every householder; for the meekness of householders is of various character and that of monks is not always good throughout.

20. Some householders are superior to some monks in self-control; but the saints are superior to all householders in self-control.

21. Bark and skin of a goat, nakedness, trisited hair, baldness—these outward tokens will not save a sinful ascetic.

22. A sinner, though he be a mendicant friar, will not escape hell; but a pious man, whether monk or householder, ascends to heaven.

23. A faithful man should practise the rules of conduct for householders, he should never neglect

1. क्षत्रं. यत्नं (क्षत्रं यत्नं)—क्षत्रं क्षत्रं
 समुच्चयः । क्षत्रं is क्षत्र, क्षत्र, it is here used in juxtaposition
 with a word in क्षत्र, क्षत्र. Such an irregularity would of course
 be impossible in classical Prakrit, but the authors of mutilated
 Jaina sūtras take such liberties with grammar that we must put
 up with any faulty explanation, though it would be easy to ac-
 count it by a conjecture.

2. अङ्गं अङ्गं, literally, touch with his body.

the *Pousha fast*¹ is both fortnights, not even for a single night.

24. When under such discipline he lives piously even as a householder, he will be quitting flesh and bones, share the world of the *Yekshas*.

25. Now sweatstrained monk will become one of the two : either one free from all misery or a god of great power.

26-28. To the highest regions, in due order, to those where there is no delusion, and to those which are full of light, where the glorious gods dwell who have long life, great power, great lustre, who can change their shape at will, who are beautiful as on their first day, and have the brilliancy of many suns—to such go those who are trained in self-control and penance, monks or householders, who have obtained liberation by absence of passion.

29. Having heard this from the venerable men who control themselves and subdue their senses, the virtuous and the learned do not tremble in the hour of death.

30. A wise man having weighed both *kinds of death* and chosen the better one taught in the Law of Compassion, will become calm through patience, with an undisturbed mind at the time of death.

31. When the right time to prepare for death has arrived, a faithful monk should in the presence

1. *Pousha* of the Jains corresponds to *Uposatha* of the Buddhists. See a. p.

2. Literally, skin and joints.

of his teacher suppress all emotions of fear or joy and wait for the dissolution of his body.

32. When the time for quitting the body has come, a sage dies the 'death with one's will,' according to one of the three methods.¹

(*Uttaraśhikhyā* Chap. V.)

1. These three methods are (1) *anāśana*, (2) *śūnyatā*, (3) *śūnyatā*. (1) *Anāśana* is (1) Sañña by rejecting food and drink, (2) the restriction of the motions of the candidate for *sañña* to a limited space, (3) remaining motionless like a felled tree. They are all described in the *Arśhaya Śāstra*, Vol. I chap. 7. See S. B. S. Vol. XXII, p. 75 f.

10. The Duties of a Monk

Ś. B. E. S., XLV, p. 324.

1. He who has given up all worldly ties and is instructed in our creed, should practise chastity, exerting himself; obeying the commands of his teacher he should make himself well acquainted with the conduct; a clever monk should avoid carelessness.

2. As birds of prey, e.g. Hawks, carry off a fluttering young bird whose wings are not yet grown when it attempts to fly from the nest, but is not able to do so,¹ because it is too young and its wings are not yet grown;

3. Just as they carry off a young bird whose wings are not yet grown, so many unprincipled men will seduce a novice who has not yet mastered the Law, thinking that they can get him in their power, when they have made him leave the *Gurāṅga*.²

4. A good man should long to live with his teacher in order to perform his duties,³ knowing that he who does not live with his teacher will not put an end to his mundane existence. Making manifest the conduct of the virtuous, an intelligent monk should not leave the company of his teacher.

1. *sharṅg* cf. *śrī gūṇa*—he could not do.

2. " *śārṅga* *śārṅga*. *śārṅga* I follow in the text the interpretation of the commentators. But I think that instead of *śārṅga* we must read, as in the preceding verse, *śārṅga* and translate: 'believing himself weak in control (*śārṅga* *śārṅga*) though he be still wanting in strength (*śārṅga*)' Jacob.

3. *śārṅga*.

5. A monk who complies with the rules for Yatis¹ as regards postures, lying down, sitting, and exertion, who is thoroughly acquainted with the Samitis and Gaptis, should in teaching others explain each single point of conduct.

6. Whether he hears pleasant sounds or dreadful one's he should not allow himself to be influenced by them, and persevere in control; nor should a monk be sleepy or careless, but by every means he should get rid of doubt.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him², being perfectly free from passion; for one who is (as it were) carried away (by the stream of the Samāra) will not get to its opposite shore.

8. (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (somebody else) be he young or old, or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again: for this is better than to do wrong.

10. As to one who has lost his way in the

1. *gaggaṇi*

2. *antavāṇṇi parivāṇi*, I translate *wounding* in the commentary, as I am unable to understand the words in the text. Jacobi.

wood, others who have not (show it, thus some) teach the path which is salutary to men. Therefore (he should think): this is for my good that those who know put me right.

11. Now he who has lost his way should treat with all honour him who has not. This simile has been explained by the Prophet. Having learned what is right one should practise it.

12. As a guide in a dark night does not find the way since he cannot see it; but recognises the way when it has become light by the rising of the sun.

13. So a novice who has not mastered the Law, does not know the Law, not being awakened; but afterwards he knows it well through the words of the Jinas, as with his eye (the wanderer sees the way) after sunrise.

14. Always restrained with regard to movable and immovable beings which are on high, below, and on earth, (a monk) should wander about entertaining no hostile thoughts (towards them) and being steadfast (in control).

15. At the right time he may put a question about living beings to a well-conducted (monk), who will explain the conduct of the virtuous; and what he hears he should follow and treasure up in his heart, thinking that it is the doctrine of the Kevalins.

16. Living in this (company of the teacher) and protecting (himself or other beings) in the three

ways (win in thoughts, words, and acts), he (gains) peace and the annihilation (of sin) as they say. Thus speak those who know the three worlds, and they do not again commit faults!

17. A monk by hearing the desired Truth gets bright ideas and becomes a clever (teacher) ; desiring the highest good and practising austerities and silence, he will obtain dual Liberation (living on) pure (food).

18. Those who having investigated the Law expound it, are weakened and put an end to mundane existence ; able to liberate both (themselves and others), they answer the well-deliberated questions.

19. He does not conceal (the truth) nor falsify it ; he should not indulge his pride and (desire for) fame ; being wise he should not joke, nor pronounce benedictions.

20. Averse to injury of living beings, he does not disgrace his calling¹ by the use of spells ; a good man does not desire anything from other people, and he does not give utterance to heretical doctrines.

21. He who correctly knows the sacred texts, who practices austerities, who understands all details of the Law, who is an authentic interpreter, clever, and learned—such a man is competent to explain the entire creed.

(Sâmyavedanga, Vol. I, Chapter XIV.)

1. See explained by Mr. Jacobi.

11. Trials and Persecutions

A. B. E. S., VOL. XLV, p. 281.

1. A man believes himself a hero as long as he does not behold the foe, as did Sisupālā before he beheld the valorously-fighting, great warrior¹.

2. They go forward to the head of the battle ; but when the fight has begun the mother will not recognize her son, and he will be tangled by his foe.

3. So a novice, who as yet has not suffered pains and is not yet used to a mendicant's life, believes himself a hero till he practices austerity².

4. When during the winter they suffer from cold and draughts, the weak become disheartened like Kshatriyas who have lost their kingdom.

5. When they suffer from the heat of summer, and are thirsty, the weak become disheartened like fish in shallow water.

6. It is painful never to take anything but what is freely given, and begging is a hard task. Common people say that (men become monks) because they will not work and are wretched.

7. Weak men who are unable (to bear) these insults in villages or towns, become disheartened like cowards in the battle.

8. Perhaps a snarling dog will bite a hungry

1. Vñ. Kñśhpa. Kñśhpa's victory over Sisupālā is told in the Mahābhārata. It forms the subject of Bhāṣa's famous poem, *Sisupālā-vadha*.

2. *Lāhanavivāhaṇ* = a. Control (Sanyasaṇa).

weak ; in that case the weak will become disheartened like animals burnt by fire.

9. Some who hate (the monks) revile them : "Those who lead such a miserable life (as monks do), atone but (for their sins in a former life)."

10. Some call them names, as. "wicked, lowest of beggars, baldhead, scabby, filthy, nasty."

11. Those who behave in this way and do not know better, go from darkness to utter darkness, being fools and shrouded in delusion.

12. When bitten by flies and gnats, and unable (to bear) the pricking of grass, (they will begin to doubt), "I have not seen the next world, all way and with death !"

13. Some weak men who suffer from the plucking of hair, and who are unable to preserve their chastity, will become disheartened like fish transfixed by a spear.

14. Some low people who lead a life of iniquity, and entertain heretical opinions, being subject to love and hatred, injure a monk.

15. Some fools in outlying countries take a pious monk for a spy or a thief, bind him and insult him with angry words.

16. A weak monk being hurt with a stick or a fist or a fruit, remembers his (kind) relations, just as a woman who in a passion has left (her husband and home).

1. *Zeana*, perhaps ' caught with the hook.'

17. All these hardships are difficult to bear ; the weak return to their homes when they cannot bear them, like elephants covered with arrows (break down).

(*Sāgaramangala*, Vol I, Chap III, Lesson I.)

12. Citra and Sambhūta¹

J. B. E. S., VOL. XLV, pp. 28 ff.

1, 2. Being contemptuously treated for the sake of his birth as a Cāyāḥa Sambhūta tośa, in Hastināpura, the sinful resolution to become a universal monarch in some later birth; descending from the heavenly region Padmaṅgula, he was born of Culaṅgi in Kāmpīya as Brāhma-datta; Citra, however, was born in the town Puritandā in the great family of a merchant, when he had heard the Law, he entered the order.

3. In the town Kāmpīya, both Sambhūta and Citra as they were called in a former birth met again and told each other the reward they had realised for their good and bad actions.

4. The universal monarch Boshmadatta, the powerful and glorious king, respectfully addressed the following words to him who had been his brother in a former birth.

5. We were brothers once, kind to each other, loving each other, wishing well to each other.

6. We were slaves in the country of the Daśarṅga, then antelopes on the mount Kāṣṭhaja,

1. The stories about Citra and Sambhūta and the fate they underwent in many births are common to Bṛahmaṇḍa, Jāṇak, and Bṛahmaṇḍa. The whole subject has been exhaustively dealt with by Prof. Leumann in two learned papers (German) in the Vienna Oriental Journal, Vol. V pp. 111ff and Vol. VI pp. 1ff. where the text of the Pāṇini Text of Chapters XIII and XIV together with a German translation is published.

then, guests on the shores of Mritagangâ, and Savages in the land of Kâlî.

7. "And we were gods having great power in the regions of the gods. This is our sixth birth, in which we are separated from each other."

8. "Karma is produced by sinful thoughts, and you have entertained them, O king; it is by the influence of this karma that we were separated."

9. "I had done actions derived from truth and purity, and now I enjoy their effect: is this also true in your case, Citra?"

10. "Every good deed will bear its fruit to men; there is no escape from the effect of one's actions. Through riches and the highest pleasures my soul has got the reward for its virtues."

11. "Know, Samkhita, that you have got the reward of your virtues in the shape of great wealth and prosperity; but know, O king, that is just so with Citra; he also obtained prosperity and splendour."

12. "A song of deep meaning condensed in words has been repeated in the midst of a crowd, sharing heard which marks of piety and virtues exert themselves in this religion: I have become a Samaga."

13. "Renowned are my beautiful palaces Ucca, Udaya, Mahu, Kalka and Bawhka: this house, full of treasures and containing the finest products of the Parvâtes, O Citra, regard it as your own."

14. "Surround yourself with women who dance, and sing, and make music; enjoy these pleasures, O monk; I deem renunciation a hard thing."

15. As the virtuous Citra, for old friendship's sake, loved the king who was attached to sensual pleasures, and as he had at heart his welfare, he spoke to him the following words :

16. " All singing is but prattle, all dancing is but masking, all ornaments are but a burden, all pleasures produce but pains-

17. " O king, the pleasures which the ignorant like, but which produce pains, do not delight pious men who care not for pleasure, but are intent on the virtue of right conduct.

18. " Excellent king, the lowest state of men is that of Savâgas, to which we twice belonged ; as erst we were loathed by all people ; and we lived in the hamlets of Savâgas ; then we acquired the Karmas, the fruit of which we now enjoy.

19. " In that miserable birth we lived in the hamlets of Savâgas ; detested by all people ;

20. " You are now a king of great power and prosperity, enjoying the reward of your good actions ; put from you the transitory pleasures, and enter the order for the sake of the highest good !

21. " He who in this life has done no good actions and has not practised the Law, repents of it in the next world when he has become a prey to Death.

22. " As a lion takes hold of an antelope, so death leads off a man in his last hour ; neither mother, nor father, nor brother will, at that time, save a particle of his life.

23. " Neither his kinsman, nor his friends, nor

his sons, nor his relations will share his suffering, he alone has to bear it; for the Karmas follows the deed.

24. "Leaving behind bipeds and quadrupeds, his fields, his house, his wealth, his sons, and everything; against his will, and accompanied only by his Karma, he enters a new existence, either a good or a bad one.

25. "When they have burned with fire on the funeral pile his friends, his wife and sons and kindred will choose another man to provide for them.

26. "Life drags on towards death continuously; old age carries off the vigour of man. King of the Pandavas, mark my words: do not fearful retire."

27. "I, too, know just as well as you, O saint, what you have told me in your speech; pleasures will get a hold on man, and are not easily abandoned by such as we are, sir.

28. "O Uttera, in Hastinapura I saw the powerful king Saunt Kuntala, and I took that sinful resolution in my desire for sensual pleasures.

29. 'And since I did not repent of it, this has come of it, that I still long for sensual pleasures, though I know the Law.

30. 'As an elephant, sinking down in a quagmire, sees the raised ground but does not get to the

1. When Samadhi, wife of Samadhi, paid homage to Sambhida, then a Brahmin monk, and touched his feet with the curls of her soft hair, he was possessed by the desire to become a universal monarch in reward for his goodness. This is the nature of which the text speaks, and what I render in this connection 'by taking a resolution.' Jastot.

above, as do we who long for sensual pleasures, not follow the path of monks.

31. 'Time elapses and quickly pass the days ; the pleasures of men are not permanent ; they come to a man and leave him just as a bird leaves a tree void of fruit.'

32. " If you are unable to abandon pleasure, then do noble actions, O king ; following the Law, have compassion on all creatures ; then you will become a god on entering a new existence.

33. " If you have no intention of abandoning pleasure, and still long for undertakings and property, my long talk has been to no purpose. I go, king, farewell."

34. And Bimbisetta, king of the Pāvśālas, did not set on the control of the saint ; he enjoyed the highest pleasure, and afterwards sank in the deepest hell.

35. But Citta the great sage, of excellent conduct and penance, was indifferent to pleasure ; after he had practised the highest self-control, he reached the highest place of perfection.

(Uttarajāyana, Chapter XIII.)

36. Having been gods in a former existence and lived in the same heavenly region, some were born here below in the ancient, wealthy and famous town called *Ikshvāka*, which is beautiful like heaven. (1)

1. In *Tolkait* *agony* (or *agony*). According to the Pāli legend given in the commentary it was in the Kāśī country.

37. By a remnant of the merit they had acquired in their former life, they were born in noble families. Disgusted with the world and afraid of the Samāns, they abandoned pleasures etc., and took refuge in the path of the Jīgās, (3)

38. Two males remained bachelors, the third became the Parohita (Dhṛiga), the fourth his wife Yari, the fifth the widely famed king Ishakara, and the sixth his wife Kamalānāthi (4)

39. Overcome by fear of birth, old age, and death, their mind intent on pilgrimage, and hoping to escape the wheel of Birth, they examined pleasures and abandoned them. (4)

40. Both dear sons of the Brahmanical Parohita, who was intent on works, remembered their former birth, and the penance and self-control they had then practised. (5)

41. Averse to human and heavenly pleasures, desiring Elevation, and full of faith, they went to their father and spoke thus : (5)

42. " Seeing that the lot of man is transitory and premissive, and that his life lasts not long, we take no delight in domestic life ; we bid you farewell : we shall turn monks." (7).

43. In order to dissuade them from a life of austerities, the father replied to those worldly monks : " Those versed in the Vedas say that there will be no better world for man without sons. (8).

44. " My sons after you have studied the Vedas, and fed the priests, after you have placed your own

sits at the head of your house, and after you have enjoyed life together with your wives, then you may depart to the woods as pious-worthy sages." (9).

45, 46. The young men perceiving that the Pacchika was wholly consumed, as it were, by the fire of grief, which was fed by his individual inclinations and blows into a huge dome by the wind of delusion; that he suffered much and talked a great deal in many ways; that he tried to persuade them by degrees, and that he would even bribe them with money and with objects of desire spoke these words: 10, 11).

47. "The study of the Vedas will not save you, the feeding of Brahmanas will lead you from darkness to darkness, and the birth of sons will not save you. Who will assent to what you said? (12).

48. "Pleasures bring only a moment's happiness, but suffering for a very long time, intense suffering, but slight happiness; they are an obstacle to the liberation from existence, and are a very mine of evils. (13).

49. "While a man walks about without abandoning pleasures, and grieves day and night, while he is anxious about other people, and seeks for wealth, he comes to old age and death. (14).

50. "I have this, and I have not that; I must do this, and I should not do that! While he talks in this strain, the robbers (viz. time) drag him away. What foolishness is this!" (15).

51. "Great wealth and women, a family and

exquisite pleasures : for such things people practise austerities. All this you may have for your saking.' (16).

52. "What avail riches for the practice of religion, what a family, what pleasures? We shall become *Saṃnyas* possessed of many virtues, and wander about collecting alms." (17).

53. 'As fire is produced in the *Amṛi*-wood, as butter in milk, as oil in camellia seed, so, my sons, is the soul¹ produced in the body ; all these things did not exist before, they came into existence, and then they perish ; but they are not permanent.' (18).

54. "The soul² cannot be apprehended by the senses, because it possesses no corporeal form," and since it possesses no corporeal form it is eternal. The fetter³ of the soul has been ascertained to be caused by its bad qualities, and this fetter is called the cause of worldly existence. (19).

55. "Thus being ignorant of the Law, we formerly did sinful actions, and through our wrong-mindedness we were kept back and restrained from entering the order. We shall not again act in the same way. (20).

56. "As mankind is harassed by the one, and taken hold of by the other, and as the unfelling ones go by, we take no delight in the life of a householder." (21).

1. *atmā* is the original : it is rendered *soul* by the commentators. Perhaps, *atmā* is the Prakrit for *atmā* ; at any rate, the context of the next verse proves that soul is intended.

2. *atmā* (21), *atmā* is here apparently synonymous with *atmā* (21).

57. 'Who harnesses the world? Who takes hold of it? Whom do you call unfailing? My sons, I am anxious to learn this.' (22).

58. "Mankind is harassed by Death; it is taken hold of by Old Age; the days¹ are called unfailing; know this, Father! (23).

59. "The day that goes by will never return; the days elapse without profit to him who acts contrary to the Law. (24).

60. "The day that goes by will never return, the days elapse with much profit to him who acts up to the Law." (25).

61. 'Having lived together in one place, and both parties² having acquired righteousness, we shall, my sons, afterwards go forth as monks and beg alms from house to house.' (26)

62. "He who can call Death his friend, or who can escape him, or who knows that he will not die, might perhaps decide: this shall be done to-morrow. (27).

63. "We will even now adopt the Law, after the adoption of which we shall not be born again. The future has nothing in store for us which we have not experienced already. Faith will enable us to put aside attachment." (28).

64. Bāṇiṣa speaks to his wife Vāṇiśikā.

1. Cf. *aprasaṅgāḥ kām, vasaḥ śāśvataḥ*;
śāśvataḥ vāśvataḥ, vāśvataḥ śāśvataḥ

Amalānanda (Bom. ed.) *Śāntip*: Chap. 210, 16. Calcutta. Vol. XII. 6256.

2. Literally, the nights.

3. *gṛhīṇ* both parties i.e. parents and sons.

' Domestic life ceases to have attraction for one who has lost his sons; Vānashipī, the time has arrived for me to turn mendicant friar. As long as a tree retains its branches, it is really a tree; when they are lopped off, it is called a trunk. (29).

45. ' As a bird without its wings, as a king in battle without his followers, as a merchant on a boat without his goods, even so am I without my sons.' (30).

46. " You have brought together all these objects of desire, and collected many exquisitely pleasant things. Let us, therefore, fully enjoy the pleasures; afterwards we shall go forth on the road of salvation." (31).

47. ' We have finished enjoying pleasures, my dear; our life is drawing to its close. I do not abandon pleasures for the sake of an unholy life; but looking with indifference on gain and loss, on happiness and suffering, I shall lead the life of a monk.' (32).

48. " May you not remember your brothers when it is too late like an old goose swimming against the current. Enjoy the pleasures together with me. A mendicant's life is misery." (33).

49. ' My dear, as a snake casts off the slough of its body and goes along free and easy, so have my sons abandoned pleasures. Why should I, being left alone, not follow them ?' (34).

50. ' As the fish Bahila¹ breaks through a

1. Cyprinus Rohita.

Weak not, even so wise men of exemplary character and famous for their asceticism abandon pleasure and live as mendicants.' (35).

71. 'As the herons fly through the air, and the geese too, who had rent the net, even so my sons and my husband depart. Why should I, being left alone, not follow them?' (36).

72. When the queen had heard that the Pura-hita with his wife and sons had entered the order, abandoning pleasures and all his large property, she spoke to the king. (37).

73. 'A man who returns, as it were, to the realm, is not praised: but you want to confiscate the property¹ left by the Brahmana. (38)

74. 'If the whole world and all treasures were yours, you would still not be satisfied, nor² would all this be able to save you. (39)

75. 'Whenever you die, O king, and leave all pleasant things behind, the Law alone, and nothing else in this world, will save you, O monarch. (40)

76. 'As a bird dislikes the cage, so do I dislike the world. I shall live as a nun, without offspring, poor, upright, without desire, without love of gain, and without hatred. (41).

77,78. 'As when by a conflagration of a forest animals are burned, other beasts greatly rejoice, being under the influence of love and hate; even so we, fools that we are, being attached to pleasure, do

1. It was considered a privilege of the king to confiscate the property of a man who had so behaved. Cf. Gautama XXVIII, 48, Taittiriya XVII 23-24 etc.

not perceive that the world is consumed by the fire of love and hatred. (42,43)

78. 'Those who have enjoyed pleasures, and have renounced them, move about like the wind, and go wherever they please, like the birds unchecked in their flight. (44)

80. 'When they are caught and held by my hand, Sir, they struggle; we shall be like them, if we are attached to pleasures. (45)

81. 'As an unhalted dog sees a baited one caught in the snare, even so shall we avoid every bait and walk about, not baited by anything. (46)

82. 'Being aware that pleasures are causes for the continuance of worldly existence, as illustrated in the above simile of the greedy man, one should be cautious and stir as little as possible, like a snake in the presence of *Suparna*.¹ (47)

83. 'Like an elephant who has broken his fetters, go to your proper destination. O great King *Ishukôrî*; this is the wholesome truth I have learned. (48)

84,85. 'Leave your large kingdom and the pleasures which are so dear to all; abandon what pleases the senses, and what attracts; be without attachment and property; learn thoroughly the Law and give up all engagements, then practice *bhakti* and severe penance, being of firm energy.' (49,50)

86. In this way all these professors of the Law

1. This apparently refers to the birds mentioned in the last verse.

2. *Suparna*, enemy of serpents.

gradually obtained enlightenment, being frightened by birth and death, and seeking for the end of misery. (31)

87. Their doubts about the true doctrine were dispersed, and they realised the Bhāvanā¹; in a short time they reached the end of misery. (32)

88. The king and the queen, the Brahminical Purohita, his wife, and his sons, they all reached perfection. (33)

(*Uttara-Rajasa, Chapter XIV*).

1. *saṁskṛta*, called *saṁskṛta* by the Digambaras are certain meditations which are conducive to the purity of the soul.

The Treasure of Right Conduct.

1. Listen to me. I shall explain to you in due order how a monk should act in order to acquire the treasure of *Right Conduct*.

2. The great sage has declared the following as living creatures, *viz.* Earth *dhara*, water *dhara*, Fire *dhara*, Air *dhara*, grass and trees with seeds, and moving *dhara*.

3. A well-controlled monk should neither break nor scratch earth, wall, rock or a clod through any of the three-fold activities¹.

4. A monk should not sit on virgin² earth or on a dusty seat. He should sit on them after cleaning them and after taking permission of their owner.

5. A monk should not use cold water, half-steps, rain water or snow, but he should accept hot water purified by boiling.

6. A monk should not wipe or scrape his body if wet with water. Seeing it such, he should not touch it.

7. A monk should neither feed, rake nor extinguish burning coal, fire, flames or a torch.

8. He should not fan his own body or a foreign object with a palm-leaf, leaves, stalks or a fan.

9. He should not cut grass or trees, nor pluck flowers, or dig roots of any plant. Unripe seeds of various kinds he should not desire even in thought.

1. *Viz.* mental, verbal and physical.

2. *Viz.* not examined and cleaned.

12. He should not destroy moving lives through speech or deed, but stepped from injury to all creatures he should look upon this multifarious world as a source of trouble.

13. He should sit, stand or lie¹ after carefully seeing the eight kinds of microbes, knowing which a monk becomes careful to live.

14. What are these eight kinds of microbes about which a monk should enquire. The wise sage should name them as follows :

15. Moisture, flowers, living beings, layers, mildew, seeds, sprouts and eggs, are the eight classes of microbes.²

16. He should always carefully clean his bowl, blanket, bed, privy, mat and seat.

17. A monk should leave excrement, urine, phlegm, dirt of the nose and ear in a place, free from living creatures.

18. Entering into another's house for the sake of food or drink, he should stay there well-controlled, should speak with moderation, and should pay no attention to forms³.

19. A monk hears much with ears, and sees much with eyes, but it behoves him not to tell all that he has seen or heard.

1. Notice change of construction from Third to Second Person.

2. For details, see *Kalpavṛkṣa*, Chapter II.

3. i.e. Should not look at females or other beautiful objects.

23. Not becoming greedy for food, he should silently collect it little by little.¹ He should never accept² food that contains lives, that has been bought, specially prepared for him or has been taken forcibly from others.

24. A monk should not make the smallest store. Being unattached to sensual pleasures, he should not live for himself,³ but should act for the welfare of the world.

25. Living on dry food, well contented, having few wants, he should be easily satisfied. Having heard the Jina's commandment about suppression of anger, he should not get irritated readily.

26. After the sun has set, and before it has risen again,⁴ he should not desire even in mind anything like food etc.

27. After committing a sinful act intentionally or otherwise, he should immediately control himself so that he does not commit it a second time.

28. He should obey the orders of his high-souled preceptor. Accepting them by word he should carry them out into action.

29. He should practice virtue before old age comes on, before sickness grows and before the

1. *apāramāññi vācāya* 'not speaking' i. e. not flattering the donor to give him alms, nor cursing him if he does not give anything.

2. *apāramāññi vācāya* 'pleasing or gathering grains etc.' He should not accept the whole food from a single donor.

3. The particle *ā* has been omitted in the text by oversight. Read *apāramāññi vācāya*.

4. *apāramāññi* 'living in exile' i. e. not caring for his own comforts.

5. i. e. During night.

vital organs are deteriorated.

37. Desiring one's own good, one should reject the four vices, viz., wrath, vanity, fraud and greed which cause sin to grow.

38. Wrath destroys affection, vanity destroys politeness, fraud takes away friends and greed destroys everything.

39. Wrath he should subdue by forgiveness, vanity he should conquer by humbleness, fraud by straightforwardness, and greed he should vanquish through contentment.

40. A monk should sit by the side of his teacher after bringing the hands, feet and the body under control, subduing the sense-organs and becoming attentive.

41. In the presence of his teacher, he should neither sit putting one thigh over the other, nor by the side, in the front or to the back of the teacher.

42. He should neither speak crossly, nor interrupt another speaking. He should avoid backbiting¹ and clever falsehood.

43. One should never utter words which create distrust, which readily provoke another, or which injure the feelings of another.

44. A monk should not laugh at one who is proficient in the *Āyats*² and *Paṇḍiti*,³ or who has studied the *Dīḡhivāya*⁴ even if the latter make a mistake in recitation.

1. *Paṇḍitā vāyāṁśaḥ. yāyāṁśaḥ* is an idiom and means 'to backbite' or *vāyāṁśaḥ vāyāṁśaḥ yāyāṁśaḥ* *Dīḡhivāya* I 81.

2. According to the commentators, *Paṇḍiti*, these epithets refer to a proficiency in *Grammar*.

51. He should not tell anything to a householder relating to stars, dreams, magic, prognostication, spells and medicine for they are a source of injury to creatures.

52. He should select a house that has been built for another, is furnished with a sleeping board and a seat, has got a latrine and is free from women and animals.

53. His bed should be in a lonely place. He should not have a talk on women. He should cultivate intimacy with monks and not with householders.

54. Just as a young cock has always fear from a kalaka bird, so has a celibate monk fear from a woman's body.

55. He should not gaze at a painted wall or at a well-adorned woman. Seeing them, he should immediately take his eye away from them as if from the sun.

56. A celibate monk should avoid a woman even if her hands and feet be mutilated, her ears and nose cut off; and even if she were a hundred years old.

57. Adorning the body, company with women and delicious and greasy food are like Tilupaṣa poison (yellow arsenic) for one who seeks spiritual welfare.

58. He should neither peep into the configuration of limbs and minor limbs of women, nor mark their amorous talk and glances for that kindles the feeling of love.

50. One should not let the heart be agreeable sensations, realising their transitoriness and the changeableness of material atoms.

51. Comprehending rightly the changeableness of material atoms one should live with one's soul grown cold through want of passions and with thirst for pleasures quenched.

52. With whatever faith one renounces the world and enters the excellent order of monks, that very faith one must keep up in observing the fundamental rules approved by the *śāstra*.

53. Always performing this kind of penance, this course of mental restraint and this course of study, he like a fully armed warrior when attacked by an army, becomes a match for himself and a match for others.¹

54. Of him who is engaged in study and meditation, who is a protector of one's self and others, who has a pure heart and is engaged in austerities, all impurity (i. e., *karma*) gathered in previous birth is removed just as the impurity of gold is removed by fire.

55. Such a man bearing hardships, keeping senses steady under control, engaged in study, free from worldly ties and devoid of all possessions shines forth on the removal of the clouds of *karma* just as the moon shines when the curtain of clouds has completely disappeared.

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1. I. e. able to save himself and defeat others (quarrels).

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[illegible]

CORRECTIONS

- p. ix line 12 for as read as.
 „ line 13 for as read as,
 p. x line 17 for was read as.
 „ line 18 for something read something.
 p. xviii line 96 for therein read therein.
 „ line 20 for during read during.
 p. xx line 24 for अधिकतम read अधिकतम
 p. xxx line 30 for latter read latter.
 p. xxxvii line 16 for विवेकि' read विवेकि.
 „ line 30 for marking read marking.
 p. xxxviii line 3 for वाचस्पत्ययन read वाचस्पत्ययन.
 p. xxxviii line 6 for दण्ड' read दण्ड'.
 p. lxi line 13 for अनुप्रासिक read अनुप्रासिक.
 p. xl line 2 for preambles read preambles.
 „ line 23 for Mādhakṣari read Mādhakṣari.
 p. 2 line 3 for as read as
 p. 7 line 10 for वर्णी' read वर्णी.
 p. 8 line 16 for वाचस्पतिक read व वाचस्पतिक-
 „ line 26 for वाचस्पतिप्रवर्णीक read वाचस्पति व वर्णीक
 p. 14 line 14 for चाम च्यामी read चामचामी
 p. 16 line 22 for वेदभक्त read दीक्षुः
 p. 17 line 14 for लम्ब' read लम्ब'
 p. 18 line 13 for नञ् वर्णीक read -लम्बादीन्
 „ line 15 for वर्णीकी read वर्णीकी
 p. 23 line 18 for निष्ठासप्त read निष्ठासप्ती
 p. 25 line 95 for रात्रिचित्तं read रात्रिचित्तं.
 „ line for वर्णीकेति read वर्णीकेति
 p. 26 line 12 for अथ read अथ
 p. 26 line 15 for वर्णीकं read वर्णीकं
 „ line 17 for वर्णीकानां read वर्णीकानां
 p. 27 line 1 under एति read एति
 „ line 6 for वेदार्थे किं read वेदार्थे क
 „ line 10 for निष्ठा सप्त read निष्ठासप्त
 „ line 11 for वेदभक्तानीं read वेदभक्तानीं

- p. 32 line for *सविस्वसु read सविस्वसु*
 „ line 12 for *सविस्वसु read सविस्वसु*
 p. 41 line 4 for *सु read सु*
 p. 43 line 18 for *सविस्वसु read सविस्वसु*
 p. 51 line 4 for *सु read सु*
 p. 65 line 3 for *सु read सु*
 p. 68 line 9 for *सु read सु*
 p. 75 line 18 for *सु read सु*
 „ line 22 for *सु read सु*
 „ line 26 for *सु read सु*
 p. 81 line 18 for *सु read सु*
 p. 88 line 8 § 2 1 begins with “Thus, indeed.
 p. 100 line 15 for *सु read सु*
 p. 101 line 28 for *सु read सु*
 p. 108 line 16 for *सु read सु*
 „ line 28 for *सु read सु*
 p. 110 line 11 for *सु read सु*
 p. 148 line 63 for *सु read सु*
 p. 181 line 1, 14, 27 *सु read सु*
 p. 188 line 18 *सु read सु* after ‘people’
 (in verse 19 instead of verse 18)